

T H E  
ANALYTICAL REVIEW,

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CLASSICAL LITERATURE.

ART. I. *The Works of Cornelius Tacitus*; By Arthur Murphy, Esq.  
*With an Essay on the Life and Genius of Tacitus; Notes, Supplements, and Maps.* 4 Vol. 4to. About 2000 pages. Pr. 4l. 4s.  
in boards. Robinsons. 1793.

THE wisdom of Tacitus is become proverbial; his sentences are the oracles of cabinets; no period of time could therefore have been selected for publishing a translation of his works more appropriate than the present, big with the convulsion of empires and the machinations of statesmen, if it were possible to obtain an attention to events now only remembered, from those whom every moment surprizes with some unparalleled novelty; or practicable calmly to apply maxims abstracted from undisputed forms of government to a state of elements at war, to a chaos of feudal, republican, despotic, and patriarchal incongruities. The destruction of all rivallship, the acquisition of unlimited dominion, it's attendant wealth and luxury! had formed at Rome a towering aristocracy, subversive of all subordination amongst it's members, and pregnant with the anarchy of their inferiours, till the genius of Caius Cæsar swept all opposition before him, and laid the foundation of a monarchy, consolidated and ornamented by his successor. The Romans, with what solidity of argument time will show, had persuaded themselves, that, if the spring be infected, it is absurd to look for clearness in the stream; that a corrupt race may be extirpated, but cannot be rendered an innocent one; that one ruler, should he even degenerate into a tyrant, is preferable to a thousand anarchs; and that negative virtue is no contemptible substitute for the dangers of unsuccessful heroism. On such a series of events, on a race so tutored, Tacitus formed his precepts:—and to similar events, and to a race of similar persuasion, these precepts are eminently applicable. But had the grave historian graced our days, he would himself smile at the attempt to draw rules and inferences from his theory applicable to the events that surround us. Physic can only apply to medicable cases; when the atmosphere teems with death, when Jove hangs his poison in the sick air, the healing art is mute.

Such were our thoughts with regard to the usefulness of the work, when first we cast our eyes on the splendid volumes of Mr. M.,

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the elaborate work of many classic years. To have dedicated so much of his time to grave literature, amidst the allurements of public applause and the avocations of dry professional study, as it confers no trifling praise on the translator of Tacitus, exhibits some distant resemblance between him and his great model. He is more than translator:—what light the most indefatigable researches into the geography, the local and temporary customs of his author's time; what the most studious comparison between him and those writers who give an account of the same occurrences could produce, has been accumulated in the notes; he has prefixed an essay on the life and genius of his author; he has added supplements to those parts of his works which we have obtained only in a mutilated state; and such was his *amore*, that, rather than lose any thing that might belong to his author, he has added what is perhaps not his. With what success all this has been done, it is now our task to inquire: but before we proceed to this, it may not be superfluous to quote a passage from the dedication; for Mr. M. has dedicated his book, and, in our opinion, not without propriety, to Mr. Burke: the passage is this: P. VII.

‘It is now acknowledged, sir, that your early vigilance, your zeal and ardour, have hindered this country from being made a theatre of rapine, blood, and massacre. To whom can Tacitus, the great statesman of his time, be so properly addressed, as to him, whose writings have saved his country? Scenes of horror, like those which you have described, were acted at Rome, and Tacitus has painted them in colours equal to your own. He has shewn a frantic people, under the prætorian bands, and the german legions, fighting for anarchy, not for civil government.

‘Though it is not for me to tell you, sir, what is to be found in Tacitus, I beg leave to observe, that in these volumes there are three tracts of great importance. In the manners of the Germans, we have the origin of that constitution, which you have so ably defended: in the life of Agricola, we see that holy flame of liberty, which has been for ages the glory of Englishmen, and the wonder of foreign nations. The dialogue concerning oratory is, perhaps, one of the most beautiful pieces that have come down to us from antiquity. Those three tracts have been always admired, and have now, in a great measure, occasioned this address; for, to speak my mind with freedom, if I knew a man in the kingdom, who understands those subjects better than yourself, I should have spared you the trouble of this dedication.

In this summary account of the works of Tacitus Mr. M. has passed in silence the Annals, which, whether written before or after his history, delineate the horrors of that despotism, which produced the ebullitions of anarchy described in the history. He who reads the works of Tacitus according to the arrangement with which they have been transmitted to us by all the editors, will find, that they inculcate the important and terrible maxim, that anarchy is the legitimate offspring of despotism, and that the tools of oppression end in becoming the engines of revolution. If the people be such as Tacitus describes, the dregs of a nation, brought



brought up by liberty, perverted by conquest, and, overwhelmed by its own weight, sinking into despotism, the anarchies that ensue will be little more than the temporary contests for rule of factions equally criminal; and the vital sparks of public virtue being in such a nation entirely extinguished, and that of private energy reduced to a tame remembrance of antiquated heroism, the bulk will subside again under the tyrant of the ruling party, and in degenerate silence subscribe to the laws of force. The decision of force alone gave a sanction to the contests equally sacrilegious between the prætorian bands of Otho, the german legions of Vitellius, and the eastern armies of Vespasian; the hereditary chain of oppression was shattered, and he who had strength enough to rule longer than a moment was the legitimate god of Rome; neither that 'holy flame of liberty,' which the dedicator ascribes to Agricola, nor the indignation of Tacitus himself, would have prevented the one, had Otho or Vitellius been victorious, from becoming the tool of either in making proselytes of slavery by war; or the other from holding the chain, and conducting to the jaws of a prison the victims of that virtue he professed to adore. Had such been the 'flame of liberty' which animated Hampden, Sydney, Russel, and all the boasted worthies of our glorious revolution, Mr. M. would not now probably have had an opportunity of pronouncing his panegyric on its blessings.

Mr. M. begins his essay with assigning to his author 'the highest rank amongst the historians of Greece and Rome.' To dispute this we leave to the votaries of Herodotus and Livy, or of Thucydides and Sallust, the two models of Tacitus. According to the definition of history produced from Cicero by the translator, the Roman ranks, no doubt, among the foremost. His dictatorial and sententious style, like that of Virgil, when compared with Homer's sublime simplicity, may not, perhaps, with some, preponderate against the artless graces and even the credulity of the father of history, or be suffered to rank with the ample magnificence and uniform execution of the Paduan. But Tacitus speaks like a man who has power: conscious that he who simply relates is inferior to him who acted the tale, he erects himself, as the translator hints, into a judge, and cites before his tribunal men and times: careless of being turned over by inferior hands, he presides in the recesses of the statesman, inspires his meditation, and directs his motions. With readers of mere taste, and whom circumstances preclude from making use of his precepts, he leaves, however, more an impression of himself than of the facts he relates: he is read and studied not so much for what he tells, as for the manner in which he tells it; and that this in works of literature and art is not the highest praise, we believe needs no proof. This assertion is not invalidated by the pains the translator takes, and successfully takes, to represent him as an unrivalled painter of the passions: his works, no doubt, abound with the most pathetic scenes, to use a favourite word of Mr. M.'s; but these scenes would not be the less impressive, if there were less art in the apparatus, were the hand less visible that brings them before

us. Such as they are, they furnish the painter and poet of the drama with endless materials of pathos.

But Mr. M. is not content with having assigned to his idol the central nich among historians, he disturbs the manes of the biographer and the writer of anecdote; 'the gazette style, the calm unimpassioned tone' of Suetonius are arraigned to establish the superiority of Tacitus. Could Mr. M. confound plans and ends so dissimilar as those of biography and history? Whilst this admits the man only in his public character, in his official garb, the prince, the leader, the statesman, the features, the actions which connect him with the interests of society and the fate of nations at large; that conducts us to the inmost recesses of his habitation, examines his form, his physiognomy, and shows the father, the son, the husband, in domestic dishabille. To demand from the calm anatomist of the individual at rest and unobserved, the pathos of him who observes him in action and under the sway of passions, is to demand of the painter of portrait the vigorous imitation of the historic or dramatic artist. He who dissects a tiger, and he who escaped from his leap, grant an equal degree of sensibility to both, will be affected and affect us in their account of the animal in a very different manner. The points of sight, at which the historian and the biographer fix their reader, vary not more than the fidelity which is prescribed to both; the motives from which the former bids his hero act, or the speeches which he delivers from his lips, are more the offspring of analogy than reality, it is sufficient that both be characteristic: but the biographer has little to do with motives, and confines himself to literal tradition, or the words he heard. Mr. M. considers the animated life of Agricola as a model of biography: it would, indeed, be a matter of wonder, had the son-in-law of so admirable a man, recapitulating his virtues, proceeded as calmly as the anecdotist of Caligula; but the sympathies he has called forth, the tears he bids flow, only stimulate the wish that he had transcribed more peculiarities of his original, that he had enlarged more on the individual of Agricola. We venture to assert, that he whom the plain tale of virtue and vice leaves without emotion; he who shuts the humble volume of Suetonius, without being sensible of any other effect than that of curiosity gratified, can only impose on credulity when he boasts of impressions left by the more animated page of Tacitus.

After an ample and well-digested account of his author's life, as far as it can be traced, which, in a great measure, coincides with Brotier's dignified preface, Mr. M. proceeds to answer what objections have been started against him. The first, an objection we think scarcely deserving notice, is, as Mr. M. expresses himself, that 'of having written bad Latin;' but being taken up, we are of opinion, that the manner in which it is answered is equally unsatisfactory and humiliating. If the golden age of Roman diction be the Augustan, the vocabulary of Tacitus cannot now always claim it's sanction; if a longer period be granted, if it flourished down to Hadrian, the objection is futile; but whether we adopt the one or the other, the 'cooks and mule-

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drivers' of Rome, the vulgar whose business it was, and always will be, not to speak but to pervert a language, cannot be called in as umpires—the appeal to them was some of that smoke which Muretus was so fond of felling to the literati of his time.

The objections of being a misanthrope, and an atheist, are next considered: to the first the pathos, the agonies of humanity which he excites in his reader, are an irrefragable answer; he must have felt the emotions he inspired: with regard to the second, we could have wished Mr. M. had dwelled on the passages which 'discover a mind impressed with the ideas of an all-ruling providence;' the observations, which Tacitus makes \* on the related interview between Tiberius and the astrologer Thrasyllus at Rhodes, exhibit him to us in the state of a man perplexed between the extremes of immutable destiny and blind chance.

The paradox of Boccalini, 'that the whole design of the Annals was to teach the art of despotism,' is next considered, and as soon dismissed by the translator, with the observation 'that it might with as good reason be said, lord Clarendon wrote the history of the Grand Rebellion, with intent to teach schismatics, puritans, and republicans, how to murder their king.' Every reader of humanity must do ample justice to the intentions of Tacitus; but misapplication is inseparable from writing. A statesman of determined character may find instructions of tyranny in the subtle systems of Augustus and Tiberius, so admirably developed in the Annals, and shut his eyes against the rest; Machiavel's Prince has been refuted by the pen which adopted it's spirit: the author of Pamela has been said to have perverted more females than he ever instructed; and Rousseau declared her a *fille perdue* who read his Heloise: so much for Boccalini; an answer less passionate than that of Mr. M. would, perhaps, have been a more favourable specimen of that temper, which ought to distinguish the translator of an author, who made it his great boast, that he had composed his work *fine ira et studio*.

We are next presented with 'an account of our author's works, from their appearance after the revival of letters;' and this is followed by an enumeration of his translators down to Gordon, with whom Mr. M. declares himself utterly dissatisfied, and whose want of success, probably provoked his own exertions; specimens of which we now have to lay before the reader, reserving for a future opportunity, such observations on the passages selected, or criticisms on the whole, as may appear to us necessary. Annals, Vol. 1. Book 1. P. 5.

1. The first form of government that prevailed at Rome was monarchy. Liberty and the consulship were established by Lucius Junius Brutus. Dictators were created in sudden emergencies only. The jurisdiction of the decemvirs did not extend beyond two years; and the consular authority of the military tribunes soon expired. The domination of Cinna ended in a short time; and that of Sylla was not of long duration. From Pompey and Crassus, the whole power of the state devolved to Julius Cæsar, and, after the struggle with Lepidus and Anthony, centered in Augustus; who, under the mild and well-known title of PRINCE OF THE SENATE, took upon him the manage-

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\* Annal. vi. 22.

ment of the commonwealth, enfeebled as it was by an exhausting series of civil wars. But the memorable transactions of the old republic, as well in her day of adversity, as in the tide of success, have been recorded by writers of splendid genius. Even in the time of Augustus there flourished a race of authors, from whose abilities that period might have received ample justice: but the spirit of adulation growing epidemic, the dignity of the historic character was lost. What has been transmitted to us concerning Tiberius, Caligula, Claudius, and Nero, cannot be received without great mistrust. During the lives of those emperors, fear suppressed or disfigured the truth; and after their deaths, recent feelings gave an edge to resentment. For this reason, it is my intention shortly to state some particulars relating to Augustus, chiefly towards the close of his life; and thence to follow downward the thread of my narration through the reigns of Tiberius and his three immediate successors, free from animosity and partial affection, with the candour of a man who has no motives, either of love or hatred, to warp his integrity.

Vol. II. p. 296. B. 15.—LXV. A report was at that time current at Rome, that Subrius Flavius and several centurions held a private meeting, with the knowledge and consent of Seneca, and there resolved to open a new and unexpected scene. The blow for liberty was to be struck in the name of Piso, and as soon as the world was freed from the tyranny of Nero, Piso was to be the next victim, in order to make way for Seneca, who, for his virtues, was to be raised to the highest elevation, with an air of innocence, and of a man unconscious of the plot. The very words of Flavius were reported among the people. He is supposed to have said, "What good end will it answer to depose a minstrel, if we place a tragedian in his room?" The fact was, Nero played on his guitar, and Piso trod the stage in the buskin of tragedy.

LXVI. The part, which the military men had taken in the conspiracy, did not long remain a secret. The double game played by Fenius Rufus, at first a confederate in the plot, and then a judge pronouncing sentence on his accomplices, provoked the indignation of all. In the examination of Scevinus, that officer pressed his interrogatories with over-acted zeal, and by menaces, endeavoured to extort a confession. Scevinus answered with a smile, "No man knows the particulars better than yourself. You now may shew your gratitude to so good a prince." Rufus was covered with confusion. To speak was not in his power, and to remain silent was dangerous. He trembled, faltered, and hesitated an answer. His embarrassment betrayed his guilt. The rest of the conspirators, with Cervarius Proculus, a Roman knight, at their head, were eager to depose against him. At length a soldier of the name of Cassius, remarkable for his robust stature, and for that reason ordered to attend, laid hold of Rufus by the emperor's order, and loaded him with irons.

LXVII. The same witnesses gave evidence against Subrius Flavius. In answer to the charge, he relied much on his course of life, and the dissimilitude of manners between himself and his accusers. "Was it probable that a soldier, inured to the profession of arms, would associate with an effeminate set of men, strangers to danger and to manly enterprise?" Finding himself pressed by the weight of evidence, he changed his tone, and, with heroic fortitude, avowed the part he had acted. Being asked by Nero what could induce him to forget the



the solemn obligation of his oath? "Because," he said, "I hated, I detested you. There was a time when no soldier in your army was more devoted to your service, and that was as long as you deserved the esteem of mankind. I began to hate you when you were guilty of parricide; when you murdered your mother, and destroyed your wife; when you became a coachman, a comedian, and an incendiary." I have given the very words of this intrepid conspirator, because they were not, like those of Seneca, published to the world; and the rough sentiments of a soldier, in his own plain, but vigorous language, merit the attention of posterity.

In the whole discovery of the plot nothing made so deep an impression on the mind of Nero. Though his heart never knew remorse for the worst of crimes, his ear, unaccustomed to the voice of truth, shrunk from the sound of freedom, and startled at reproach. Flavius was ordered for execution. Veianus Niger, one of the tribunes, led him to the next field, and there directed a trench to be opened. The prisoner surveyed the spot, and, finding it neither wide nor deep enough, turned with a smile to the soldiers, and "This," he said, "shows no military skill." Niger desired him to extend his neck with courage: "Strike," said Flavius, "and prove your courage equal to mine." The tribune was seized with a tremor in every joint. He severed the head at two blows, and made a merit of it with Nero, giving the name of cruelty to his want of firmness. He made it his boast, that, by repeating the stroke, he made him die twice.

LXVIII. Sulpicius Asper, the centurion, gave the next example of magnanimity. Being asked by Nero why he conspired against his life? he answered shortly, "I knew no other relief from your flagitious deeds." He was instantly put to death. The rest of the centurions underwent their fate, and all died worthy of their characters. Fenius Rufus had not equal constancy. He betrayed an abject spirit, and even in his will was weak enough to bewail his unhappy fate. Nero lived in hopes of seeing Vestinus, the consul, charged as a criminal. He knew the character of the man; an intrepid daring spirit, ambitious, and suspected of disaffection. The conspirators, however, had no communication of counsels with that active magistrate. Some declined him on account of former animosities, and others, because they thought him rash and impetuous. Nero's rancour grew out of a close and intimate friendship. In that familiar intercourse Vestinus saw into the very heart of the prince, and despised him for his vices. Nero shrunk from a man, who had the spirit to speak his mind with freedom, and, in his sarcastic vein, had often made the prince the subject of his raillery; and raillery, when seasoned with truth, never fails to leave a sting that festers in the memory. A recent incident gave an edge to Nero's resentment. Vestinus married Statilia Messalina, though he knew that the prince was one of her lovers.

LXIX. No witness appeared against Vestinus; no crime was laid to his charge, and, by consequence, no proceeding could be had in due form of law. But the will of the tyrant still remained. He sent Gerellanus, one of the tribunes, at the head of a cohort, with orders so to take his measures, that the consul might not be able to stand on the defensive, and, for that purpose, to invest his house, which, like a proud citadel, overlooked the forum, and contained a numerous train of young and hardy slaves, in the nature of a garrison. Vestinus had

had that very day discharged all the functions of his consular office. He was at table with his friends, free from apprehension, or, it may be, affecting an air of gaiety, when the soldiers entered, and informed him that the tribune had important business with him. He rose and left the room. The scene of death was instantly laid. He was shut up in a chamber; a physician attended; his veins were opened; he was conducted to a warm bath, and, being put into the water, expired without a complaint, and without a groan. His guests, in the mean time, remained in the banqueting room, imprisoned by the guards. It was late at night before they were released. Nero heard the account with pleasure. He saw, in the sport of his imagination, a set of men assembled at a convivial party, and every moment expecting their final doom. He laughed at their distress, and said facetiously, "They have paid for their consular supper."

\* LXX. Lucan, the famous poet, was the next sacrifice to the vengeance of Nero. His blood flowed freely from him, and being soon well nigh exhausted, he perceived that the vital heat had left the extremities of his limbs. His hands and feet were chilled, but, the warmth retiring to his heart, he still retained his senses and the vigour of his mind. The lines in his poem, which describe a soldier dying in the same condition, occurred to his memory. He repeated the passage, and expired. His own verses were the last words he uttered. Senecio, Quinctianus, and Scevinus, suffered in a short time after. The dissolute softness of their lives did not disgrace them in their end. They met their fate with resolution. The rest of the conspirators were led to execution. In their deaths there was nothing that merits particular notice.

\* LXXI. While the city presented a scene of blood, and funerals darkened all the streets, the altars of the capitol smoked with victims slaughtered on the occasion. One had lost a son; another was deprived of his brother, his friend, or his near relation; and yet, stifling every sentiment of the heart, all concurred in offering thanks to the gods; they adorned the prince's house with laurel; they fell at the tyrant's feet; they clasped his knees, and printed kisses on his hand. Nero received this vile adulation as the token of real joy.

P. 335. B. XVI.—\* XXX. Amidst the tumult and distraction which this business excited, Ostorius Sabinus, the accuser of Bareas Soranus, entered the senate. He opened at once, and charged as a crime, the friendship that subsisted between Soranus and Rubellius Plautus. He added, that the whole tenour of his administration in Asia was directed, not for the public good, but to promote his own popularity, and to spread a spirit of sedition through the provinces. These accusations had been long since fabricated, and were then grown threadbare; but the prosecutor was ready with a new allegation, which involved Servilia, the daughter of Soranus, in her father's danger. The charge against her was, that she had distributed sums of money among men skilled in judicial astrology. The fact was, Servilia, with no other motives than those of filial piety, had the imprudence, natural at her time of life, to apply to a set of fortune-tellers, in order to satisfy her mind about the fate of her family, and to learn whether Nero's resentment was by any possibility to be appeased, and what would be the issue of the business in the senate.

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She was cited to appear in the senate before the tribunal of the consuls. On one side stood the aged father; on the other his daughter, in the bloom of life, not having yet completed her twentieth year, but even then in a state of destitution, still lamenting the fate of her husband, Annius Pollio, lately torn from her, and condemned to banishment. She stood in silent sorrow, not daring to lift her eyes to her father, whom, by her imprudent zeal, she had involved in new misfortunes.

XXXI. The accuser pressed her with questions. He desired to know, whether she had not sold her bridal ornaments, her jewels and her necklace, to supply herself with money for magic sacrifices? She fell prostrate on the ground, and wept in bitterness of heart. Her sorrows were too big for utterance. She embraced the altars, and rising suddenly, exclaimed with vehemence, "I have invoked no infernal gods; I have used no unhallowed rites, no magic, no incantations. My unhappy prayers asked no more than that you, Cæsar, and you, conscript fathers, would extend your protection to this best of men, this most affectionate parent. For him I sold my jewels; for him I disposed of my bridal ornaments; and for him I gave up the garments suited to my rank. In the same cause I was willing to sacrifice my life: the blood in my veins was at his service. The men whom I consulted were all strangers to me; I had no knowledge of them. They best can tell who they are, and what they profess. The name of the prince was never mentioned by me but with that respect, which I pay to the gods. What I did was my own act: that miserable man, my unhappy father, knew nothing of it. If any crime has been committed, he is innocent: I, and I alone, am guilty."

XXXII. Soranus could no longer restrain himself. He interrupted his daughter, crying aloud, "She was not with me in Asia; she is too young to have any knowledge of Rubellius Plautus. In the accusation against her husband she was not involved; her filial piety is her only crime. Distinguish her case from mine; respect the cause of innocence, and on my head let your worst vengeance fall. I am ready to meet my fate." With these words, he rushed to embrace his child; she advanced to meet him, but the lictors interposed to prevent the pathetic scene. The witnesses were called in. The fathers had hitherto listened to all that passed, with emotions of pity; but pity was soon converted into a stronger passion. The appearance of Publius Egnatius, the client of Soranus, hired to give evidence against his patron and his friend, kindled a general indignation. This man professed himself a follower of the stoic sect. He had learned in that school to retail the maxims of virtue, and could teach his features to assume an air of simplicity, while fraud, and perfidy, and avarice, lay lurking at his heart. The temptation of money drew forth his hidden character, and the hypocrite stood detected. His treachery gave a standing lesson to mankind, that, in the commerce of the world, it is not sufficient to guard against open and avowed iniquity, since the professors of friendship can, under a counterfeit resemblance of virtue, nourish the worst of vices, and prove, in the end, the most pernicious enemies.

XXXIII. The same day produced a splendid example of truth and honour in the person of Cassius Asclepiodorus; a man distinguished by

by his wealth, and ranked with the most eminent inhabitants of Bithynia. Having loved and followed Soranus in his prosperity, he did not desert him in the hour of distress. He still adhered to him with unaltered friendship, and for his constancy was deprived of his all, and sent into banishment; the gods, in their just dispensations, permitting an example of virtue, even in ruin, to stand in contrast to successful villainy. Thrasea, Soranus, and Servilia, were allowed to choose their mode of dying. Helvidius Priscus and Paconius Agrippinus were banished out of Italy. Montanus owed his pardon to the influence of his father, but was declared incapable of holding any public office. The prosecutors were amply rewarded. Eprius Marcellus and Cossutianus received each of them fifty thousand sesterces, Ostorius Sabinus obtained a grant of twelve thousand, with the ornaments of the quaestorship.

VOL. III. Hist. p. 204. B. III.—‘II. This reasoning was opposed by Antonius Primus, the grand promoter of the confederacy. “Activity,” he said, “will give every advantage to Vespasian, and prove the ruin of Vitellius and his party. The conquerors have gained nothing by their victory; on the contrary, their vigour is melted down in sloth and luxury. They are neither enured to a regular camp, nor trained to arms, nor kept in exercise by military duty. Dispersed through the municipal towns of Italy, they have lost their martial spirit, and now are soldiers to their landlords only. Their taste of pleasure is a new acquirement, and they enjoy it with the same spirit that formerly incited them to the most ferocious deeds. The circus, the theatre, and the delights of Rome have sunk their vigour, and disease has rendered them unfit for military duty. Allow them time, and they will recruit their strength. The very idea of war will animate their drooping courage. Their resources are great; Germany is near at hand, and from that hive new swarms may issue forth; Britain is separated by a narrow channel; Spain and Gaul lie contiguous, and from both they may draw supplies of men, and horses, and money. All Italy is theirs, and the wealth of Rome is at their mercy. Should they resolve to wage a distant war, they have two fleets, and the Illyrian sea lies open to their operations. In that case, what will be the use of posts and stations on the Pannonian Alps? and what the advantage of drawing the war into length? Wait for another campaign; and where, in the mean time, are we to find supplies of money and provisions? To act with vigour is our best, our only expedient. The legions of Pannonia were surprised, not conquered: they are now breathing revenge; they wish for nothing so much as an opportunity to signalize their valour in the field. The forces of Mæsia have neither wasted their strength, nor have they been humbled by a defeat. If the strength on both sides is to be estimated by the number of the men, and not of the legions, the superiority is on the side of Vespasian. In his army no corruption, no licentiousness. Even former misfortunes are now of use; the men have seen their error, and the sense of shame has established discipline and good order. In the last action the cavalry suffered no disgrace: on the contrary, though the event of the day was adverse, they broke through the ranks of the enemy. And if two squadrons of horse, one from Pannonia, and the other from Mæsia, could bear down all before them, what may not be expected from the joint force of sixteen squadrons, whose banners glitter in the service  
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of Vespasian? Their impetuosity in the first onset, their uproar, the clangor of their arms, and the clouds of dust raised by their horses' hoots, will confound, distract, and overwhelm a feeble enemy, who have lost their warlike spirit. What I advise, I am willing to execute. Those, who have not taken a decided resolution, may, if they will, remain behind. Let them detain their legions. Give me the light-armed cohorts: I ask no more. With these gallant soldiers my intention is to force a passage into Italy. The Vitellians will shrink from the attack; and when you hear the tidings, you will then pursue the footsteps of Antonius, glad to follow where victory leads the way."

\* III. Such was the reasoning of this active partisan. He delivered the whole with a spirit, that convinced the prudent, and roused the timorous. His eyes flashed fire; his voice expanded, that the centurions and soldiers, who had pressed into the council-room, might hear the sentiments of a brave and experienced officer. All were carried away by a torrent of eloquence. The crowd extolled his courage, and despised the other officers for their want of spirit. He, and he alone, was the man of enterprise, the general worthy of the command. In a former council of war, where Vespasian's letters were read to the whole meeting, Antonius had announced his character, and made a deep impression on the minds of the soldiers. Upon that occasion, he entered with warmth into the debate, disdaining the little policy of using equivocal terms, which might afterwards receive the construction that suited the views of the speaker. Intrepid and decisive, he laid himself open at once. He spoke with that frank and generous ardour, which is always sure to captivate the affections of the army. The soldiers admired a general, whom they saw ready to share every danger, and to be their partner in the rashness or the glory of the enterprise.

We conclude our extracts with the following fragment on the political institutions and religion of the jews.

P. 397. Book v.—' v. These rites and ceremonies, from whatever source derived, owe their chief support to their antiquity. They have other institutions, in themselves corrupt, impure, and even abominable, but eagerly embraced, as if their very depravity were a recommendation. The scum and refuse of other nations, renouncing the religion of their country, flocked in crowds to Jerusalem, enriching the place with gifts and offerings. Hence the wealth and grandeur of the state. Connected amongst themselves by the most obstinate and inflexible faith, the jews extend their charity to all of their own persuasion, while towards the rest of mankind they nourish a sullen, and inveterate hatred. Strangers are excluded from their tables. Unsociable to all others, they eat and lodge with one another only; and, though addicted to sensuality, they admit no intercourse with women from other nations. Among themselves their passions are without restraint. Vice itself is lawful. That they may know each other by distinctive marks, they have established the practice of circumcision. All, who embrace their faith, submit to the same operation. The first elements of their religion teach their proselytes to despise the gods, to abjure their country, and forget their parents, their brothers, and their children. To encourage their own internal population is a great object of their policy. No man is allowed to put his children to death.

The

The souls of such as die in battle, or by the hand of the executioner, are thought to be immortal. Hence two ruling passions; the desire of multiplying their species, and a fixed contempt of death. The bodies of the deceased are never burned: they choose rather to inter them, after the example of the ægyptians. With that people they agree in their belief of a future state; they have the same notion of departed spirits, the same solicitude, and the same doctrine. With regard to the Deity their creed is different. The ægyptians worship various animals, and also certain symbolical representations, which are the work of man; the jews acknowledge one God only, and him they see in the mind's eye, and him they adore in contemplation, condemning, as impious idolaters, all who with perishable materials, wrought into the human form, attempt to give a representation of the Deity. The God of the jews is the great governing mind, that directs and guides the whole frame of nature, eternal, infinite, and neither capable of change, nor subject to decay. In consequence of this opinion, no such thing as a statue was to be seen in their city, much less in their temples. Flattery had not learned to pay that homage to their own kings, nor were they willing to admit the statues of the Cæsars. Their priests, it is true, made use of sifes and cymbals: they were crowned with wreaths of ivy, and a vine wrought in gold was seen in their temple. Hence some have inferred, that Bacchus, the conqueror of the east, was the object of their adoration. But the jewish forms of worship have no conformity to the rites of Bacchus. The latter have their festive days, which are always celebrated with mirth and carousing banquets. Those of the jews are a gloomy ceremony, full of absurd enthusiasm, rueful, mean, and sordid.

Z. Z.

[To be continued.]

## TRANSACTIONS OF SOCIETIES.

ART. II. *Transactions of the Society instituted at London for the Encouragement of Arts, Manufactures, and Commerce, with the Premiums offered in the Year 1792.* Vol. X. 472 pages, with a Print, from a Bust of the Prince of Wales, and Four Plates. Svo. Price 5s. in boards. Doddsley. 1792.

AMONGST the great variety of temporary matter which the present agitated state of Europe has daily produced, this volume by some means was last year overlooked at the time it should regularly have been noticed. As the information however which it contains entitles it to the same degree of attention which we have paid to the preceding volumes, we trust an account of the improvements stated in this volume of the Society's Transactions, in our usual manner, although late, will not be deemed unseasonable. The first class in order, as it certainly is in importance, is,

AGRICULTURE. *Planting of Trees.*—A gold medal was this year adjudged to Lewis Majendie, of Hedingham castle, Essex, esq; for having planted 5,300 oaks in two separate enclosures. The plants were two years old seedlings removed with the greatest care from the seed bed by undermining the roots so as to bring them up undamaged and intire in the strictest sense. The soil into which



which they were transplanted was dug one full spit, and the turf inverted; below this a hole was made to receive the tap root of the plant without doubling it, so that these plants were as little changed as possible from their original state, in being transplanted. By these means Mr. M. thinks he shall obviate an objection which has been long made, that the timber from trees transplanted, is not near so valuable as that raised from acorns without transplanting\*. A common practice in planting oaks is to sow the acorns in a bed, and after one or two years to transplant the seedlings into a nursery, and after being there two or three years, they are finally planted out, a part of the long tap root having been previously cut off. As in this process the plant receives two checks in it's growth, Mr. M. thought it would be an improvement to take the seedlings immediately from the bed, and plant them entire in the place where they are to continue, and in this manner his plantation was formed. In order to ascertain the difference between planting the seedling entire, and cutting off a part of the tap root, he selected some plants exactly alike, the roots of which were 27 inches in length, and the height 15 inches; from some of these, 18 inches of the root were cut off: at the end of five years, some were taken up and measured, and the dimensions of two were as follows:

	Feet. Inches.	
Of the oak planted with an entire root, the extreme height from the bottom of the tap root was	}	11 2½
Height from the ground		7 7
Circumference close to the ground		0 6¼
Extreme height from the bottom of the root of the oak planted with a tapped root	}	10 3
Height from the ground		6 9
Circumference close to the ground		0 6½

Mr. M. does not pretend to draw any conclusion from this experiment, as it must require long experience and a course of years to form decided opinions concerning a tree of such slow growth as the oak; he, however, intends to continue his remarks upon these trees, by digging up others from time to time, in order to observe their comparative progress.

Another gold medal was given to Mr. Holliday, of Dillorn, Staffordshire, for having planted 113,500 mixed timber trees on his estate. Mr. H.'s observations relate chiefly to the beauty of these plantations when properly mixed. He also informs the Society, that by means of ploughing deep, burying the goss or furze (the principal produce of the moor-land hills in that part of the country), and cross ploughing the following year to kill more effectually the roots and fibres, he a few years ago let 20 acres of this new improved land, meliorated with a good white coat of lime, at a rent of fifteen shillings per acre, which in it's pristine state was not worth 2s. 6d., and the tenant applied for more of the common so prepared, on the same terms. How many acres

\* *Miller's Gardener's Dictionary.*

of waste land in the vicinity of this metropolis might, by a similar process, be rendered capable of affording employment and provision for thousands, at an inconsiderable part of the sums expended in cultivating the reluctant soil of Botany bay, or employed in destructive wars!

In addition to the observations of Mr. Majendie in the preceding volume respecting the uses of the spanish chesnut, Mr. Henry Kent remarks, that on a sandy or loamy soil it will grow as fast as the ash, or faster, and be much more valuable for hop-poles, gates, and hurdles, &c.—As timber he considers it equal to the oak, except for ship-building, and in common buildings and outdoor work, much superiour. In confirmation it is stated, that a branch or limb of a chesnut was put down as a hanging post for a gate in 1726, and carried that gate 52 years, when on altering the enclosures of the farm it was taken up, and appearing perfectly sound, was put down for a clapping post in another place. As another instance, in 1743 a large barn was built of this timber, and is now as sound in every part, beams, principals, and spars, as when first built. Mr. K. also mentions other instances of the durability of this wood for posts and rails, where it has been found to excel oak of the same age, used for the same purpose. Mr. K. however observes, that this is the worst of all timber if suffered to stand beyond the time of it's attaining it's full growth, as it is apt to crack and fly into splinters, and therefore it should never stand longer than the points of the branches and the complexion of the bark indicate it to be in a healthy state. If it be cut when it squares only six inches, it will be as durable as an oak of six times its age and size. This is accounted for by this tree having so little sap in proportion to other trees, and from it's being less affected by worms or insects than other timber.

A gold medal was also adjudged to Mr. Pattenfon, of Ibornden, Kent, for planting the upland or red willow. In the spring of 1789, he finished two plantations amounting to  $7\frac{1}{2}$  acres, with 1742 plants on an acre. The first summer they grew very well, the second they shot from eight to eleven feet in height.

*Potatoes.*—A silver medal was voted to Samuel Dunn, esq; for the continuation of his account of the advantages to be derived from planting land with potatoes in the spring previous to sowing it with wheat, instead of having a summer fallow to kill the weeds and grass. This experiment is mentioned in our Review, Vol. 11, page 122. It was made on an acre and a half overrun with quick grass. The profit from the potatoes was very considerable, and the land being immediately, in october, after taking them up, ploughed and sown with wheat, produced  $8\frac{1}{2}$  quarters of clean corn, and two bushels of inferiour. The value of this at from 44 to 41 shillings per quarter, amounted to 18l. 12s., to which, adding 1l. 9s. for straw, the whole produce is 20l. 1s. 6d., the expences attending the ploughing, sowing, reaping, carrying home, thrashing, rent, taxes, &c., Mr. D. states at 6l. 7s. 3d., leaving a profit of 13l. 14s. 3d. According to this statement, the business of farming may be made, by planting potatoes first, and



and wheat afterwards, prodigiously profitable. This experiment, however, it is to be observed, was made only on  $1\frac{1}{2}$  acre; the wheat sold at a good price, and Mr. D. computes his expences at a rate considerably lower than we should imagine he could get the necessary labour performed for. But the conclusion he draws, 'that this method of tillage may very prudently be practised in future,' is so modest, that we shall forbear any remarks on the extravagant appearance, the profits of a large farm, computed on the same scale, would make.

*Drill husbandry.*—Mr. Rogerson, of Narborough, in a field containing 48 acres, drilled 21, and sowed broad cast 27 acres, with wheat; the produce of the drilled was about four combs three bushels per acre, and of the broad cast, four combs  $2\frac{1}{2}$  pecks, being in favour of the drill two bushels  $1\frac{1}{2}$  peck per acre, to which, adding one bushel less seed, the drill was better than the broad cast by three bushels  $1\frac{1}{2}$  per acre. In drilling a large quantity of barley, oats, peas, and tares, at his former farm, (Narford) Mr. R. found, that what was drilled early produced a tolerable crop, but that drilled late (viz. in may) was very indifferent.

Mr. Smith, of *Hornchurch*, received the silver medal and twenty guineas for an experiment on 12 acres, half of which were drilled, and half sown broad cast. One bushel was drilled on an acre, and  $2\frac{1}{2}$  sown broad cast. The produce of the drilled land was 34 bushels one peck and four quarts per acre; of the broad cast 32 bushels one peck, making in favour of the drill two bushels four quarts, which added to the seed saved gives  $3\frac{1}{2}$  bushels and four quarts. [The bushel is eight gallons and three quarts.] This Mr. S. estimates at about 20s. per acre, beside which the land received considerable benefit from being horse-hoed, &c. The part which was drilled suffered from the rocks, and by being overflowed with water, otherwise Mr. S. is of opinion 'the drill would have beat the broad cast at least one fourth part.' In an experiment on half an acre, Mr. Dann found a difference in favour of the drill at the rate of two bushels and six quarts per acre.

*Culture of turnips by drill and broad cast.*—Mr. Dann, who last year received the silver medal for his comparative statements, was this year voted the gold medal for a further account of his experiments. The beginning of July Mr. D. sowed a field of seven acres, which was worth about eleven or twelve shillings per acre, three broad cast and four drilled; in december he weighed five perches of each at different parts of the field as nearly equal as possible. The broad cast weighed 1345 lbs., the drilled 1430 lb.; difference 85 lb., or 17 lb. per perch, which is at the rate of 1 ton 4 cwt. one quarter 4 lb. per acre in favour of the drill. In another experiment made on eleven acres, four perches of the drilled were weighed against four of the broad cast selected as impartially as possible; the result was a difference at the rate of 2 ton 5 cwt. 1 quarter 12 lb. per acre in favour of the drill. In another experiment the difference was computed at three ton per acre in favour of the drill, and in a fourth at 1 ton  $3\frac{1}{2}$  cwt. A silver medal and ten guineas were voted to Mr. Ambrose, of Copford,

Copford, near Colchester, for experiments of the same nature; the result in favour of the drill was 1 ton 12 $\frac{1}{2}$  cwt. per acre. The profit Mr. A. computes at 6s. 6d $\frac{1}{4}$ . per acre more when drilled than sown broad cast, beside the land being better cleaned by the horse hoe.

*Feeding cattle with potatoes.*—Mr. Dann sent to the society a variety of statements respecting the culture of potatoes, the expence attending it, the produce in bushels, and the profit in feeding cattle. Mr. D. conceives, that long dung is preferable to short for potatoes; the most expeditious method he has found is two ploughs following each other, the horses not going in the furrow. Four women and four children are sufficient to drop after the two ploughs, which, as they return, of course cover the sets, and leave a fresh furrow for the next row. The rows are about twenty-two inches from each other. By this method he plants 2 $\frac{1}{2}$  acres a day, at the expence of 11s. 6d. per acre. Two acres Mr. D. planted between hops, which he found were considerably injured by them. In the whole; 9 acres, 3 roods, 20 perch were planted, hoed, dug up, and carried home, (including rent, tythes, &c.) at an expence of 79l. 7s. 2d. $\frac{1}{2}$ ; the produce was 3732 bushels, which is somewhat more than 5d. per bushel prime cost. With part of these potatoes mixed with a small quantity of hay, seventeen bullocks were fattened. Each ox eat 1 $\frac{1}{2}$  bushel of potatoes, and 8 lbs. of hay per day. Mr. D. charged the potatoes at 6d. per bushel, and the 8 lbs. of hay at 2d., making the expence of keeping 11d. a day. Fourteen of these oxen were purchased for 224l. 8s. 6d.; they were kept on an average about 106 days, and sold for 296l. 4s. 11d., being a gain of 71l. 16s. 5d. At 6d. per bushel for potatoes, and 2d. per day each for hay, the charge of keeping would be 67l. 17s. 7d., so that these bullocks paid more than 6d. per bushel for the potatoes by feeding. The other three bullocks being of his own stock, Mr. D. estimates the gain at 4l. 10s. for 134 days. The quantity stated to be eaten in the whole by the bullocks, is 2733 bushels. Six sheep that were put up to potatoes, were near three weeks before they would eat them; they eat the thatch from the shed, and the straw with which they were littered in preference. They afterwards eat about 8 lbs. a day each. The potatoes were given unwashed to both oxen and sheep, but the dirt was mostly rubbed off when they were picked up. The hay was given in equal portions at noon and night; the oxen were twice in the day loosed to drink, which in general was but little. Twice or thrice an ox was nearly choaked by a potatoe, and therefore a large stiff rope was kept ready, fast at one end, to force down the throat in case of accident; strict orders were also given that no potatoes should be left in the troughs at night. For these communications, the gold medal was voted to Mr. Dann. Mr. Hunter, of Gubbins, Harts, also informed the society that he had practised feeding cattle with potatoes two years; that in 1790 he fattened 103 oxen, principally with that food; and in 1791 had 73 capital cattle feeding on that provision, which he finds wonderfully nutritive, but will not fatten an ox in a reasonable



sonable time without hay. Mr. H. recommends, that, after a crop, the land be ploughed in boughs [or small ridges], to be bit by the frost in winter; that the potatoes be sown in april at four feet distance, that room may be left for the plough to pass, in order to kill the weeds in summer. Thus about 200 bushels per acre may be obtained, which, at 1s. per bushel, is a great return, and the land at the same time is equally cleansed as by a summer fallow, and in the month of october may be perfectly fit for wheat. This Mr. H. experienced in a field of 38 acres in 1791. We have already had occasion (Rev. Vol. xvi. p. 387.) to express our hopes, that this practice was coming into general use.

*Rhubarb.*—A gold medal was adjudged to the late sir William Fordyce, for having raised, in 1791, upwards of 300 plants of the true rhubarb, *rheum palmatum* of the London Pharmacopœia.

*Improvement of marsh land, &c.*—Mr. Poynter, of Canewden, near Rochford, Essex, received a gold medal for having gained upwards of 70 acres of land, in Wallis's island, from the sea, which is now as good land as any in the island. To do this, a wall was made, the seat of which is 21 feet wide; it is six feet high, and five feet wide on the top; in length 5720 feet. This was done in the spring of 1790, and resisted the high tide in february 1791, without which the whole island, containing between two and three thousand acres in high cultivation, would probably have been inundated. The expence is stated at 344l. 2s.

A gold medal was also adjudged to Mr. Keyfal, of Moreton-upon-Lugg, Herts, for improving 272 acres two roods of marsh land by under-draining, by which the annual value was increased from 163l. 17s. 6d. to 238l. 12s. The whole quantity of under-draining is 31,000 yards, the shallowest a yard deep, many of them much deeper: the materials stone. A wooden cut is given to explain the manner in which the trenches are made, and the instruments made use of. These under-trenches were made about  $3\frac{1}{2}$  feet deep, one foot wide at top, and four inches at bottom: two flat stones are then placed on each side of the drain edge-ways, and other stones thrown in, which leaves room for the water to run; on these the turf is placed, and the trench filled up. By these means, and opening large water-courses, making a new road through the estate, bridges, &c, 220 $\frac{1}{2}$  acres in Moreton were increased in value 56l. 8s. 6d. per annum, at an expence of 698l. 11s. 8d.; and Mr. K. observes, that *dirty* Moreton, as it was usually called, no longer deserves that appellation. A silver medal was voted to G. Pearson, esq., for having rendered 100 acres at Harperley, near Durham, fit for cultivation by underdraining, which was before entirely a bog; two thirds of it worth nothing, and one third only three shillings per acre. This was done by making 7735 yards of drain, at about 6 $\frac{1}{2}$ d. per yard on the average. The land is now worth 14s. per acre, and capable of further improvement. Another silver medal was also voted to Mr. Wedge, for describing his manner of draining land at Bicknell, near Coventry. Mr. W., with considerable ingenuity, divides the several kinds of bogs into three classes, and

lays down rules for draining each of them, which he illustrates by examples of considerable tracts of land, which he has rendered fit for cultivation by draining, that were before of little or no value. In some places the expence was considerable, but in general this process appears to yield a very profitable return for the money employed; beside which, to the honour of this society it should be remarked, that the rewards held out by them have certainly been a considerable stimulus to this and other exertions, which have not only proved beneficial to individuals, but to the country at large.

**CHEMISTRY.**—The Rev. Mr. Swayne, of Pucklechurch, near Bristol, has tried some experiments to ascertain the proportion of astringent matter contained in the leaves of oak-trees, compared with that in the bark, in order to show, that, by increasing the quantity, leaves may be employed in tanning leather. The result he deduces is, that half a peck of leaves contains nearly as much astringent matter as half a pound of bark. By an act of parliament, the tanner is confined to the use of ash and oak bark, which was probably passed with a view of encouraging the growth of those trees, or at the suggestions of some exciseman; at present, however, it is to be wished that this act were repealed, as the high price of oak bark is a great temptation to proprietors to cut those trees before they are of sufficient growth for timber.

**POLITE ARTS.**—Under this head a description is given of a method of uniting wax and mastich with water, to serve as a vehicle for the colours used in painting in wax, to imitate the ancient encaustic; by miss Greenland. An account of this lady's method of painting was given in the fifth volume of the transactions of this society.

**MANUFACTURES.**—The Rev. Mr. Swayne, in a dissertation of seventeen pages, has examined the different accounts which have been given relative to the culture of silk in England, and the raising of mulberry trees for that purpose. He observes, that the white mulberry seems to prosper in a moister and stiffer soil than the black would; and that if the soil be dry, sandy, or gravelly, we should choose the black; as he conceives, that the trees, to produce proper food for the silk worms, should be in the most thriving state. It appears from his investigation, that the largest quantity of silk produced from a given number of worms in this country, was by Mr. Bertezen, who obtained five pounds from 12,000 worms, which is twice as much as others have been able to do. Mr. B. is said to have been possessed of a superiour breed, and of a secret in managing the worms, neither of which he would impart. As there are some who object to the unsuitableness of this climate for silk worms, Mr. S. informs us, on the authority of a gentleman of credit on the continent, that in 1789, not less than 5400 pounds weight of silk were raised in the cold, mostly sandy territories of Prussia—What could not be raised in the milder regions of Great Britain and Ireland, under equal encouragement!

Mr. Knight, of Norwich, sent for the inspection of the society a counterpane made in imitation of the East India shawl,  
four



four yards square, without any seam. These shawls are stated to be brought to so great perfection as hardly to be distinguished from Indian, although they can be sold for a twentieth part of the price. A silver medal was presented to Mr. Knight.

**MECHANICS.**—Fifty guineas were voted by the society to Mr. Bell, a serjeant of artillery at Woolwich, for his invention of throwing a shell loaded with lead on shore from a mortar, to which a line being fixed, persons in the boat or vessel might draw themselves to land. For the shell being of considerable weight, sinks in the ground, and has sufficient hold to sustain persons on a raft, &c. The experiment was made at 200 yards from shore, the shell fell about 100 yards inland, and Mr. B. and another hauled themselves ashore on a raft in a few minutes. We have heard that Mr. B. has been since appointed to a lieutenancy.

Captain E. Pakenham suggests, that it would be a proper expedient to have the masts of ships of war so formed, that the heel may, in case of the head being wounded in an action, be changed to the head; for as all line of battle ships bury one third of their lower masts, particularly three deckers, it follows, that if the wounds are in the upper third, by turning the mast so as to make the heel the head, it will be nearly as good as new: and the captain observes, that out of 58 lower masts that were wounded in eight actions which he was in last war, 32 had their wounds in the upper third. To obviate any objection against the wounded part of the mast being below, it is observed, that being below the wedges, it may with ease be both fished, cased, and secured to any size or degree you please, with the addition of it's being wedged on each deck. Capt. P. proposes, that in new masts the proportional thickness towards the top should be increased, by which means the masts, when inverted, would be nearly as strong as originally. A wooden cut is given in explanation.

Thirty pounds were voted to Mr. Howells, of Kennington-lane, for an improved detached escapement for watches and clocks, without springs. Of this a plate is given, and a model may be seen at the society's repository: as also may a model of a crane for ascertaining the weight of the body suspended, the description of which is accompanied by a plate; and fifteen guineas were given to Mr. Andrews, the inventor. Forty guineas were also presented to Mr. White for a model and description of a crane for wharfs, of which a perspective view is annexed. The principal difference between this and those cranes which are worked by walking wheels is, that, instead of a wheel, a circular plane is made for the man to walk upon, which, being fixed at right angles on an inclined axis, makes an inclined plane for him to ascend, in endeavouring to do which, the plane, with the axis, turns round, and the rope coiling round the axis draws up the weight. Parallel to the axis a beam is fixed, which prevents the machine from moving when a lever fixed to it is not pressed down. This lever is placed so as to reach about the height of a man's breast, and the man leans on it as he walks on the plane, and consequently in case of accident, by letting go the lever, the machine

chine must stop. This appears a simple and ingenious contrivance.

Another bounty of forty guineas was voted to Mr. Hill, of Deptford, for his invention of a machine for drawing bolts out of ships. The use of this machine is, to draw the kelson and dead-wood bolts out, and to draw the knee of the head bolts: many of these were heretofore obliged to be driven through, to get them out, by which much damage was done. They are drawn, in this machine, by the means of screws, of which a plate is given, and a model is at the society's repository.

Thirty-six guineas were given to ten persons for having shot fish with the gun harpoon: some of these were shot at ten fathoms distance.

COLONIES AND TRADE.—A gold medal was voted to Mr. Unwin, for having been instrumental in reviving the tin trade to China. Mr. U. states, that in the year 1788-9 about 3000 tons of tin were raised in Cornwall; that the price was reduced in consequence of the want of demand to 58l. per ton; but that in 1790-1, in consequence of 800 tons being exported to China, (at 62l. per ton) the price to the european market was raised to 72l. per ton, being together 33,950l. per annum in favour of the country. This is a vague way of calculation; but certainly the export of tin by the India company has been of very great service to the county, and a profitable speculation for themselves.

Some samples of cinnamon from Dr. Dancer, at Jamaica, having been examined by a committee of the society, at which were present some of the most eminent dealers in that spice, it was their unanimous opinion, that some of the cinnamons were preferable to any cinnamon imported from Ceylon, both in colour and flavour.

The remainder of this volume, consisting of 192 pages, contains lists of rewards bestowed from october 1791, to june 1792—of presents and models received—of the officers of the society, and chairmen of the committees—of rewards offered for inventions or improvements in the several branches of art and science, amounting to 243—and of the contributors to the society—with an index to the volume.

A. D.

## M E D I C I N E.

ART. III. *Observations on the History and Cure of the Asthma; in which the Propriety of using the Cold Bath in that Disorder is fully considered.* By Michael Ryan, M. D. and Member of the Royal Antiquarian Society of Edinburgh. 8vo. 227 pages. Price 3s. 6d. sewed. Robinsons. 1793.

Few complaints to which the human body is exposed are more formidable in their nature, or more harassing in their progress, than that which is the subject of the present inquiry. The opinion of it's being an incurable disease, it's threatening instant suffocation, and the frequency of it's attacks, are circumstances so alarming to the patient, that they frequently weaken and depress the mind, although endowed with



with great fortitude and resignation. The discovery of any remedy that tends to afford permanent relief in such a distressing situation must therefore undoubtedly be entitled to the respect and attention of mankind. In this respect, however, the efforts of physicians have hitherto been very inadequate; for in their treatment of asthma, they have rather confined themselves to the palliative than radical plan of removing the complaint. It is however the intention of the author of the essay before us, to advise a different method of cure in this disease, to that which has been generally recommended.—The remedy that he appears chiefly to depend upon is cold bathing\*, which, though it may not have been in general use, has certainly been noticed by different writers on asthma. The plan of this essay is first to examine and consider the effects of the cold bath on asthmatics, and then, by facts and cautious deductions from them, to establish the practice. In the first part of his work the doctor enters into an examination of the difference of opinion between the ancients and moderns, concerning the nature of asthma; inquires into the causes which operate in producing it; and considers the different remedies employed in its cure. The term asthma has often been used very indiscriminately, by being applied to different complaints of the lungs. The practical writers have confounded it with almost every species of dyspnoea; and the methodical nosologists have principally distinguished asthma from dyspnoea, only by the former being a similar affection with the latter, but in a higher degree. These applications of the term do not seem either correct or very proper; for the late ingenious Dr. Cullen has well observed, that the term asthma can only be properly applied, and ought to be alone confined to cases of difficulty of breathing that have particular symptoms, and depend upon a peculiar proximate cause. Much attention is without doubt required in giving the history of this disease, both from the nature of the complaint itself, and from its being frequently complicated with other affections of the organs of respiration.

Respecting the nature of the causes that operate in the production of this disorder, there has been great diversity of opinion. By some it has been ascribed to a defluxion on the lungs, by others to a plethora, and by a still greater number to an affection of the nerves. Indeed, the matter seems to have been much influenced by the prevailing systems of the time. The doctrines of plethora, debility, irritability, &c., by which physicians have attempted to explain other spasmodic affections, have (the author remarks) with great plausibility, been transferred by analogy to this disease; and this may sometimes have been done with propriety: but, that in general, he is convinced from accurate observation of those who commonly become its victims, that no particular temperament or habit of body is more liable to it than another: on this point, so far as our own observations go, they are directly in opposition to the conclusion the author has here drawn. We shall, however, give our readers a specimen of the doctor's reasoning with respect to this matter. P. 24.

\* In this country, [Ireland] the lower order of people who are daily exposed to the various vicissitudes of the weather, who are con-

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\* Sea bathing is principally recommended.

stantly employed in bodily labour, and possess in consequence thereof a rigidity of fibre and robust constitutions, are very frequently afflicted with asthma—much more so indeed than persons in the higher walks of life, whose frames, enervated by indolence, luxury, and a redundancy of humours, become irritable in a high degree, and are prone to various other spasmodic affections. Besides this description of asthmatics, there is a class of artisans that appear to be the greatest sufferers by this disease, such as brewers, bakers, soap-boilers, blacksmiths, and many others \*. If these be facts whose authenticity cannot be called in question, any predisposition from plethora, irritability, &c. either in the body at large or in the lungs in particular, does not seem to contribute so essentially to the production of this disease as is generally imagined.

\* The symptoms of flatulence, indigestion, hypochondriasis, &c. that so constantly accompany the asthma, have in all probability very much misled practitioners. Instead of considering them the natural consequence of the disease, as they ought to do, they bring them forward as an argument in support of a contrary opinion. They suppose that such symptoms always indicate a weak, lax, and irritable fibre; and that any disorder, as the asthma, arising in such a habit, and attended with complaints of this nature, must be the offspring of nervous debility. Hence the idea of nervous and hysteric asthma first took its rise. This, however, is a very false mode of reasoning.

\* Take, for example, a person of the most vigorous constitution, whose stomach, previous to the asthma, would subdue the most viscid and indigestible species of aliment; behold him after several attacks of his disorder, and you will often find his appetite materially injured, the tone of his stomach impaired, while flatulence, distension of this organ, and various other nervous symptoms, as they are called, will constantly follow. This is in fact so often the case with asthmatics, that very few exceptions occur to the contrary.\*

The source of these errors the author traces back to Willis, who, he thinks, was the first that considered asthma as a spasmodic disease, and capable of being induced by powers applied to the nervous system, or moving fibres.—After this we meet with the doctor owning, that irritability, or sensibility, in certain habits, may so far predominate in the lungs, as to expose persons to fits of asthma from trifling causes: but still he is convinced that this is not a common occurrence. What was it, that afforded the doctor this conviction? Was it the decisive evidence of facts? or, was it not rather the disagreement of those doctrines with the theory he has formed of the disease?—The asthma has been supposed by some writers to depend upon an hereditary taint: but this doctor R. contends not to be the case; as in 99 cases of 100, the application of cold to the lungs, in this climate, is the chief and principal cause of laying the foundation of the disorder, of bringing on the attacks, and of continuing the disease after it has once taken place.—We find the doctor attempting the establishment of this theory, of cold being the general and principal cause of asthma, through several pages; yet he allows that other causes may *sometimes* operate so as to produce the disease. If the truth of the opinion here

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\* \* Vide Withers on the Asthma, p. 38.



contended for should be granted, we cannot find how it is to improve the method of treating the disease, or that it can possibly lead to any thing new in the management of it—it's superiority therefore to the other doctrines, may justly be questioned.

We come next to the author's inquiry respecting the prognosis in this disease. On this point Dr. R. seems inclined to believe, that the notions entertained of the causes of this affection have contributed very much to influence the decisions of physicians. 'If [says he] the asthma be a disorder which is in general transmitted from parents to their offspring by an hereditary taint, or if it originate in an idiosyncrasy, as it is called, or a peculiar state of the fibres stamped on the frame by the hand of nature; then a physician is justifiable in proclaiming the disorder incurable, and in withholding that consolation from the afflicted, which neither his own character, the nature of the complaint, nor any expectations he can have from the common remedies, will allow him to give. But if, on the other hand, the majority of cases that daily occur in practice be the effects of cold, and cannot be traced to any constitutional infirmity, some ray may be emitted from this light to dissipate the mist thrown over the subject, in consequence of the errors committed with respect to the efficient cause of the disease.' From the facts and observations which the author has adduced, it appears to be his opinion, that the disease, in many instances, is an accidental complaint, and that there is no true foundation in it's nature for passing the harsh sentence upon it, that has commonly been done by physicians. Upon these principles the author rests his prognostics and method of cure; and the obstinacy of the asthma is charged to the account of the negligence of practitioners in the early stages of the disease.

The concluding chapter of this part of the work is taken up by an examination of the several remedies that have been in use in the cure of asthma, and observations upon them. The remedies that have chiefly been employed are, bleeding, blistering, issues, expectorants, antispasmodics, tonics, &c. In order to direct the use of the lancet, the author thinks it necessary to have attention to the causes that induced the disease; and as the application of cold to the lungs is the most frequent exciting cause in the doctor's opinion, he concludes, that strong symptoms of an inflammatory disposition must often accompany the first stage of asthma, and that hence venesection must be prescribed, without our views being confined merely to the removal of the plethoric state, or the abatement of spasm. At other times it may also be necessary to draw blood, to prevent obstructions, and bring on a state of intermission necessary for the operation of such remedies as are capable of putting a stop to the progress of the disease. Blisters are to be applied in the beginning of the disorder, or when a fit is brought on by the application of cold, at any period.

The frequent use of tartarised antimony, squills, ammoniacum, and other remedies of this kind, the author thinks, will be injurious to asthmatics, by increasing the force of the circulation, and thereby overheating the body, and by impairing the functions of the stomach. He therefore recommends emetics as the most safe, speedy, and efficacious remedies. In prescribing for asthmatics, great attention ought to be paid to simplicity of composition. Issues are advised in two varieties of the disease, viz. where the patient is of a full and plethoric habit;

and where, whether there be signs of general fulness or not, with the asthma, he has a catarrhal affection.

After thus noticing the evacuant remedies generally prescribed in asthmatic complaints, the author passes to the consideration of those medicines that are capable of alleviating or suspending the fits. On this subject much diversity of opinion has prevailed, and great variety of remedies have been at different times recommended. Doctor Willis has contended, that the fetid gums and volatile salts have been highly useful in these disorders, while sir John Floyer and others have altogether condemned them. Our author does not think them intitled to the high encomiums of the one, or to the severe and undistinguishing censure of the other. P. 104.

‘ When in the beginning of asthma the fits recur at very short intervals, after evacuations being premised, and that symptoms are still present which forbid the use of opium (as must sometimes be the case), will a physician look on with indifference, and behold the disorder advance with rapid strides, without taking such steps as may oppose its progress? No. I dare say that every physician of judgment, in such a situation, would prescribe musk, æther, and asafœtida itself in large doses, in order to lengthen the intervals of the fits, and give himself an opportunity of throwing in the bark and other tonics with freedom.

‘ In the hands of Dr. Millar, asafœtida, when given in large doses, proved a very powerful remedy in the asthma of infants; and it is highly probable that, on many occasions, with proper management, it may be administered in the asthma of adults with advantage. It was customary with him to join a portion of neutral salt with the asafœtida in a state of solution, for the purpose, I suppose, of procuring a moist skin, having found by experience that it was often succeeded by a complete remission of all the symptoms.

‘ As cold is so frequently the exciting cause of asthma, we are warranted from analogy to say, that spiritus Mindereri, and other medicines capable of procuring a gentle moisture at the surface, may with propriety be given in the early stage of the asthma; and that of course the practice of Dr. Millar may be sometimes transferred to grown up persons, and imitated with success. Of this, however, I have had no experience.

‘ Among the various medicines of this class, opium unquestionably, with certain restrictions, holds the first rank. Ever since its introduction into the cure of asthma, some of the most celebrated writers on the disease have considered it peculiarly well adapted to the removal of the spasmodic fits. Willis, Floyer, and others have given it with freedom, and it has frequently answered their most sanguine expectations. Willis in particular seems to have made some just observations on its use; for though he speaks in high terms of its efficacy, yet he qualifies them in such a manner as to guard against its rash or indiscriminate application.’

Opium, in a first attack of this disease, is advised to be cautiously employed; but the author, notwithstanding, judiciously directs the attention of the practitioner, in a particular manner, to the early stage of the disorder, as a period in which much may be effected by this medicine when properly administered. After observing, that the bark has mostly been confined to cases of nervous asthma, the author gives it as  
his



his opinion, that there can be no solid objection to it in any case, or any kind of the disorder, except where there is inflammation or tendency to it, a full habit of body, or catarrhal affections. Little can be expected from medicine when the disease is become habitual in the constitution. On the authority of doctor Withers, the author speaks of flowers of zinc as being of great use in the different forms of asthma. Like the bark, our author seems to think, that they will be found most effectual when given in the intervals of the paroxysms, and in pretty large doses. Respecting the diet and regimen proper for asthmatic patients, the author avoids entering into any detail, because he thinks the subject has been treated with great judgment by other physicians.—Upon the whole, the author is of opinion, that, in order to fix the cure of this disease upon a solid foundation, it is necessary to call in the aid of cold bathing. The efficacy of this remedy has appeared to him so very remarkable in many cases, as well in the removal of the fits, as in the prevention of a relapse, that he is firmly persuaded we have very few spasmodic diseases of equal magnitude with asthma, so completely in our power. We wish other practitioners may find this remedy equally powerful in similar cases.

In the second part of our author's work, he goes at some length into an inquiry concerning the use of cold bathing in the cure of the disease in question. In the treatment of this complaint, the cold bath has seldom been employed either by ancient or modern physicians. The testimony of Cælius Aurelianus in it's favour the doctor treats as of little consequence, because unsupported by facts; nor has the experience of sir John Floyer, in the opinion of doctor R., afforded any thing satisfactory on this head. To prevent any kind of uncertainty or distrust with respect to the use of this remedy, and the advantages resulting from the trials with it, the writer has been particularly careful in putting down every circumstance of the cases which he relates; and from the situation of the different patients, before recourse was had to cold bathing, the inefficacy of other remedies, and the manner in which the experiments were conducted, he is persuaded that no fallacy can be detected in the inferences that have been drawn.

The cases which the author has brought forward in proof of the good effects of cold bathing are undoubtedly clear and decisive so far as they go, though they are much too few in number to afford a full and complete body of evidence on the subject.—But the safety and importance of this remedy we find the author attempting to establish by arguments taken from other sources. P. 170.

‘ On examining a number of persons with various complaints, and of different ages and constitutions, who have bathed for a season in the sea, it will in general be found, that few of them have been attacked with coughs or catarrhs. This may afford some room for speculation to a person who would consider that, perhaps, the major part of them repaired to the water without consulting any physician on the propriety of such an undertaking. It must, indeed, appear surprising how such a number of valetudinarians escape with impunity, when we consider the danger that is supposed to arise from the suppression of perspiration.

‘ However, not only the vigorous and healthy, but also the feeble and enervated, seldom experience any complaint of the lungs from the operation of this element. Even people of the latter description are often obliged to withdraw themselves from bathing, in order to avoid many

many disagreeable and distressing complaints, among which a cough or catarrh is very rarely discovered. What conclusion are we to draw from such premises? The most obvious and natural one is, that though the perspiration be suppressed, and the fluids be driven from the external to the internal parts during the time of immersion, they are in general restored to their former situation shortly after the operation of the water is over. If this inference be not admitted, at least it is natural to suppose that, in the customary way of cold-bathing, the action of the perspirable matter on the lungs is not of a very formidable nature.

• From the well-known astringent effects of cold water on the surface of the body, it is reasonable to believe that a temporary check is put to the perspiration in every instance of cold-bathing: but how or in what degree it is productive of disease, is probably a matter of difficult investigation.

• Without being under the necessity of indulging the imagination in any fanciful theory, we can prove, from incontrovertible facts, that a very great latitude may be allowed in cold bathing, without any danger from the retention of the perspirable matter.

• Fishermen often remain up to the middle in water, for the greater part of a day, without receiving any injury. Persons who are employed as assistants at bathing places, have the greatest part of their bodies under water for several hours every day during the season, without finding any inconvenience from it by cough, catarrh, or any such disorder.

The doctor urges a variety of arguments to prove that no mischief can possibly arise from the supposed power of cold bathing in checking perspiration in this complaint.—Perhaps not. But may not danger be sometimes apprehended in debilitated habits, from the sudden and directly debilitating operation of this favourite remedy of our author's? In this way we think it may frequently do harm, not only in this disorder, but in many others. After stating different arguments drawn from the action of cold bathing in other diseases, in defence of the propriety of its use in this, he attempts to point out the forms or varieties of the disorder, that admit of its application. But the author confesses, and his confession makes against him, that the task of pointing out the cases wherein the cold bath may be employed with safety is attended with considerable difficulty, both from the want of a sufficient number of facts to guide us, and from the complicated nature of the complaint. Where, however, ulcers of the lungs, tubercles, inflammation, recent or continued catarrhs, local or general plethora, dropy of the chest, mal-conformation of it, and difficulty of breathing are evidently present, he thinks, they entirely preclude the use of this remedy. The author's reasoning on each of these heads is in general pertinent, and his observations, distinctions, and discriminations, for the most part, such as tend to elucidate, explain, and put in a more prominent point of view, the different circumstances which he aims to impress on the reader's attention. In a few instances, however, his remarks appear of less importance. The pulse is by no means always a just criterion of the diseased state of the lungs, nor are the causes of the great difficulty of breathing that so frequently occur in this disorder always to be discovered by the most judicious physician; therefore considerable difficulty must attend the recommendation of the remedy. In the close of the work doctor R. offers  
some



some instructions with respect to the manner of using the cold bath to the greatest advantage.—We shall conclude our analysis of this publication by observing, that the theoretical reasonings which it contains are not always such as afford conviction, consequently not of equal value with the practical deductions, which are frequently judicious and useful; but the facts adduced in support of the author's opinion are of infinitely the greatest importance, and if found by future observation and experience, to have been made with due accuracy and attention, are such as must considerably widen the range of the physician's practice in a disease where it has been extremely narrow and circumscribed.

ART. IV. *An Experimental Inquiry into the constituent Principles of the Sulphureous Water at Nottingham near Weymouth: Together with Observations relative to its Application in the Cure of Diseases.* By Robert Graves, M.D. &c. 8vo. 60 pages. Price 1s. 6d. Sherborne, Cruttwell; London, Johnson. 1792.

THESE experiments, we are told in the introduction, were made originally without any view to their publication; but the result turning out different from what the author had reason to expect, he has been induced to prosecute his inquiry with greater accuracy, and to communicate his discoveries respecting the contents of this mineral water to the public; in doing which he has not merely confined himself to a detail of experiments, but given an account of the probable virtues of this water in the cure of particular diseases, for the use of those invalids who may be led to employ it medicinally. Directions are also interspersed with respect to the best methods of its application. The spring, from which this mineral water issues, is situated at Nottingham, a small hamlet about two miles from Weymouth. In the vicinity of this well the presence of sulphureous matter is evident, particularly in wet seasons, when the water collects above the surface of the ground. Some of the contiguous standing water appears to be slightly impregnated with iron, but exhibits no signs of a sulphureous quality. A whitish circular border, marking the height to which the water rises, is distinguishable on the inside of the well, and a copious yellowish deposition is seen adhering to the blades of grass and stones in the channel through which the water is discharged. This water, when taken fresh from the well, is in general as clear and transparent as fountain water, and emits a strong sulphureous odour resembling the scourgings of a gun. From these circumstances, related in this work, and several others, it is pretty evident, that this water is of a sulphureous nature. After ascertaining its temperature and specific gravity, the author presents us with the appearances which are induced in it by precipitants; and then goes on to determine the proportion and nature of its fixed principles by means of evaporation, and of its aerial contents by distillation. The analysis seems to have been conducted with great care, attention, and accuracy; and from it the author concludes, that in a single gallon of this water, wine measure, the following principles are contained, and in the following proportions.

	Grains.
* Muriate of kali, or sal digestivus Sylvii	10½
Carbonate of kali	4½
Sulphate of lime	4
	Carbonate

Carbonate of lime	—	—	7
Carbonate of magnesia	—	—	3
Alumine	—	—	3
Siliceous earth	—	—	1
			Cubic inches
Azotic gas, or phlogisticated air	—	—	4
Carbonic acid gas, or fixed air	—	—	6
Sulphurated hydrogen gas, or hepatic air	—	—	6

Dr. G. objects to the methods that have been recommended for separating and ascertaining the respective proportions of sulphurated hydrogen, and carbonic acid gases, when present in mineral waters; and to us likewise there appears something solid in the objection; we shall therefore give the passage in his own words. P. 30.

‘ Before proceeding further in this inquiry, I think it necessary to introduce a few observations on the methods recommended to be employed, with a view to separate, and thence to ascertain, the respective quantities of sulphurated hydrogen and carbonic acid gas when present in a mineral water; since they will serve, in a great measure, to show my reasons for adopting the foregoing method in the present analysis. Dr. Garnett, to whom the public is indebted for a valuable treatise on the waters of Harrogate, has proposed the use of lime for that purpose; from a persuasion that this substance will absorb and retain the carbonic acid, and leave only the sulphurated hydrogen gas to be extricated, together with the azotic gas which may exist at the same time. It is evident that, allowing lime exerts no further action on the existent gases than is here supposed, it would prove a very proper and convenient instrument for accomplishing the necessary separation of them. But from a variety of judicious experiments lately instituted, it would seem, that this opinion is not well founded; for, according to these experiments, lime, as well as alkalies both fixed and volatile, possesses a strong disposition to absorb sulphurated hydrogen gas when falling within its sphere of attraction. How far indeed its power of attracting this æriform fluid may be diminished by the presence of carbonic acid in the water examined, experiments alone can sufficiently determine; if, however, we may infer any thing from analogy in this case, it would teach us, that the effect of the acid, as now suggested, is somewhat considerable.—When heat is applied to sulphures made with aerated alkalies, a portion of sulphurated hydrogen is disengaged, along with carbonic acid gas; but, in order to procure any extrication of air from caustic sulphures, an acid is required, which in consequence of its greater affinity seizes the alkali, and by saturating this, gives occasion to the hepatic gas to escape, heat of itself being totally insufficient for that purpose. That carbonic acid, therefore, diminishes the affinity of lime for sulphurated hydrogen, there is strong reason to conclude; yet lime I presume can never be employed with advantage in separating those æriform fluids, for reasons which the experienced chemist, on a little reflection, cannot but readily perceive.’

Dr. C. seems intentionally to have avoided entering upon the explanation of the manner in which the aerial impregnations of this water are accomplished, though the inquiry would seem in some degree necessary, and to be connected with the subject on which he treats. Neither the very ingenious observations of Bergmann, nor the remarks that



that Dr. Garnett has made on this point in his treatise on Harrogate waters, are such as render a further investigation of this matter unnecessary.

The co-existence of aerated vegetable alkali and selenite, or sulphate of lime, which the author has detected in the Nottingham waters, being uncommon, and not perfectly reconcileable to the known laws of chemical attraction; Dr. G. endeavours to afford some explanation of the manner in which it may take place. This is done upon Bergmann's supposition, that, from these substances being so very thinly scattered through the water, they must naturally act very slowly on each other, and from the activity of the alkali being likewise further repressed by it's union with the carbonic acid.

P. 37. "From these observations, it is easy to understand how the vegetable fixed alkali and sulphate of lime, as contained in Nottingham water, may exist together, without any immediate decomposition. Tho' the quantity of selenite dissolved in this water, is more than double of what Bergmann found in Spa water; yet it may be fairly supposed too inconsiderable to occasion any material difference, with regard to the particular now under consideration. Should any one, however, be inclined to expect any perceptible difference, or alteration of appearance, from the superior quantity of selenite as above mentioned; he ought at the same time to recollect, that the quantity of alkali discovered in this water, is much less than has been found in Spa water; the latter containing, according to Bergmann's analysis, near three grains to a quart, while the former I have shewn to have but one. Any objection, therefore, made to the foregoing explanation of the fact, on account of the additional quantity of selenite, it is manifest, cannot rightly be maintained; since it is clearly counterbalanced by the disproportion of alkali existing in the two waters, as above stated."

From the experiments of Bergmann, Fourcroy, and others, the fact of the vegetable fixed alkali being sometimes found in mineral waters is certain, but yet it is difficult to show the manner in which they become impregnated with it. The trials of Dr. Ash, however, lead us to suppose, that it is most generally found combined with the nitric acid in mineral waters: but from our author's analysis it is evident, that it may exist where the nitric acid is not present; for the only acids that the author found combined with the vegetable alkali in the Nottingham water were the muriatic and carbonic.

Here our author terminates the analytical labours of the present work, and proceeds to point out the diseases in which the Nottingham water has a probability of being serviceable, and the best means of employing it in the cure of them. Long experience has sufficiently demonstrated the great utility and efficacy of certain mineral waters, denominated sulphureous, in the cure of different complaints affecting mankind; but yet the author thinks it a question not easily determined, whether their medicinal virtues are more properly to be ascribed to the sulphureous principle, than to the saline, or any other impregnation associated with it? It would seem that advantage may frequently be derived from an union of different principles in the same waters; but in a variety of disorders, especially of the skin, which are commonly termed scorbutic, the best effects may be expected from the judicious use of sulphurated waters.

The water which our author has here examined is certainly not so strongly impregnated with the sulphureous principle as the Harrogate

gate water, therefore it cannot be equally serviceable in all the different diseases, to which that water may be adapted, yet the author thinks that in many cases it will be found highly useful. In its chemical qualities, the Nottingham water appears, from the author's trials, very much to resemble the Moffat springs in Scotland, and Dr. G.'s experience would warrant us in concluding it to be useful in the same kind of diseases for which that water has been celebrated. In the cure of impetiginous disorders the virtues of this water, in the author's opinion, may be improved by an addition of some saline substance. What he recommends is a composition of two parts of common salt to one of Epsom, Rochelle, or any other purgative salt; and such a portion to be taken in the water, as will make it gently laxative. No fixed or invariable directions can be given with respect to the necessary quantity of water to be taken, as much will depend on the age, strength, constitution, and habits of the patient. For adults from one pint to three will generally be sufficient, but care must always be taken not to overload the stomach. We think with the author, that too little attention has been paid to the external application of this kind of water in the cure of cuticular complaints, and feel disappointed that he has not offered any information on this point which appears to be of so much consequence. A convenient method of applying it might certainly be easily found. In cases of scrofula, we have our doubts of much permanent benefit being derived either from this, or any other mineral water; the circumstance, however, of its being capable of being employed, together with sea bathing, is undoubtedly favourable, and deserves attention. Few intelligent surgeons, we apprehend, will be of our author's opinion, that the alleviation of pain, and promotion of the healing process, consequent upon the application of water to schrofulous sores, originates from the tonic and astringent effects of cold. This water is further recommended by our author in spasmodic pains of the stomach and bowels, and in affections of the kidneys, proceeding from fabulous concretions.

We shall conclude our remarks on this little performance, by observing, that the author has confined himself in the chemical part within too narrow limits, but so far as his analysis extends, it appears accurate and satisfactory. In the medical part of his work, the observations and directions are such as may guide the invalid in his use of these waters, but too great an attachment to theory is frequently to be observed in the author's conclusions.

A. R.

## HISTORY.

ART. V. *Memoires du Comte de Maurepas, Ministre de la Marine, &c.*  
Memoirs of the Count de Maurepas, Minister of the Marine, &c.  
Third Edition. 3 Vols. 8vo. About 340 pa. each. Printed at  
Paris in 1792, and imported by J. Boffe, Gerrard-street, Soho.

THESE volumes do not contain any of the particulars of the life or administration of the late count de Maurepas, who had grown hoary in the French cabinet, and was acquainted with all its intrigues; they consist of a collection of papers, some of which were drawn up by his order, and all arranged under his inspection, by Mr. Salé, his confidential secretary, during his  
exile



exile at Bourges. We shall mention the contents of the several volumes, and translate such passages as appear either new or interesting.

Vol. 1. book 1. contains an account of the last years of the reign of Lewis XIV, in which the influence of madame de Maintenon, and the intrigues of the court, are enumerated. Here follows a short character of the monarch himself:

‘ Lewis XIV died on the first of September, 1715, after a long illness which he had born with great firmness. The extensive authority which he possessed, and the numerous taxes which he was obliged to levy on his people, in order to support the different wars that occurred during his reign, prevented him from being regretted, and even occasioned some demonstrations of an indecent joy at his burial.

‘ He was, however, a great prince, as far as concerned the internal government of a state, and he would have been successful in all his enterprises, if he had continued to have had the same great men about him whom he consulted at the beginning of his reign.

‘ He possessed much firmness of character, and gave repeated proofs of it, having seen his son, the dauphin, *madame* the dauphiness, the duke of Brittany, &c. all die before his eyes in less than two years, and having only one heir left, who had not attained the age of reason.

‘ He displayed evident tokens of the same firmness during the bad success which accompanied his enterprises after 1704; and to such a length was he driven at one time, that when he set out from Versailles in 1712, in order to go to Fontainebleau, he left orders to unroof the castle in case Landrecy should be taken by the enemy, as he could no longer visit Versailles in safety. In case of this event, he had resolved to cross the Loire and retire to Saumur. The battle of Denain, which was gained by marshal de Villars, re-established his affairs; the siege of Landrecy was raised, and the king returned to Versailles.

‘ He was obliged, by way of supporting the expences of this war, to issue *exchequer bills* instead of money. At first, the interest was punctually paid, but this was afterwards discontinued, and such was the depreciation of this paper, that it passed at a discount of from 70 to 80 per cent.; at length it was funded under the name of *rentes sur la ville*, and two thirds of it were gotten rid of in 1714. The French never complained of these bankruptcies, for the *assignats* only gave birth to the following song:

“ Du papier pour ducats,  
Un bigot pour Turenne,  
Une putain pour reine;  
Mon Dieu, *Petrage cas* \*!  
Ne m’entendez-vous pas ?”

Book 11. *Of the minority of Lewis XV.*—It appears, that this prince, who possessed much modesty, and evinced many symptoms

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\* \* This was an expression always made use of by the monarch when any scheme happened to prove unsuccessful.

of virtue in his early years, was led into all his debaucheries by the vile courtiers who surrounded him.

The following is intitled 'the genealogy of Mr. Law's system :

' Belzebub engendra Law,  
Law engendra la banque,  
La banque engendra Mississipi,  
Mississipi engendra système,  
Système engendra papiers,  
Papiers engendrèrent billets,  
Billets ont engendré agiot,  
Agiot engendra larrons,  
Larrons engendrèrent souscription,  
Souscription engendra dividende,  
Dividende engendra intrinsèque,  
Intrinsèque engendra Argent-fort,  
Argent-fort engendra compte-ouvert,  
Compte-ouvert engendra registre,  
Registre engendra billon,  
Billon engendra zéro.  
Zéro.

Zéro s'est enfin trouvé impuissant.'

' Conduct of the prince of Conty during the mississippi scheme.—' His highness gambled by means of his lacquies, and his subaltern agents. Law was prodigal of his billets and his shares; at length he was tired with supplying his patron's demands. The prince, in a spiteful moment, determined to *realise* all his paper money, and accordingly sent to the bank and demanded the payment of so many billets, that it took three waggons load of *specie* to liquidate his claims.'

Book III. *Administration of M. le duc (d'Orleans.)*—The following is the account here given of a very celebrated statesman:

' The cardinal Alberoni, son of the duke of Parma's gardener, was born in the bishopric of Sandominio. His father, who destined him for the church, placed him with the bishop of his diocese. Some inroads having been made into the territories of the see of Sandominio during the war in Italy, the abbé Alberoni was sent to demand reparation from the duke de Vendome, who commanded the army.

' As he possessed a great deal of wit, the abbé soon insinuated himself into the duke's good graces, and was invited to all his parties of pleasure. Wishing to give a proof of his attachment to M. de Vendome, he risked his person in the capacity of a spy, in the enemy's army, and sent him intelligence of what occurred there. This general was so much pleased with his services, that he admitted him to his confidence.

' The abbé followed his highness into Flanders, and afterwards into Spain.

' M. de Vendome happening to die while he commanded the army in Valentia, Alberoni repaired to Madrid, and waiting upon the princess Des Ursino, who had been the intimate friend of his patron, besought that lady to make use of her interest to procure  
for



for him the appointment of *chargé des affaires* of the duke of Parma, at the court of Madrid.

‘ The queen of Spain happening to die about this period, the princess des Ursins resolved to choose a new consort for the king: she was desirous, that his majesty should espouse the eldest daughter of John Sobieski, whose two other daughters were married to James III, king of England [better known by the name of the *Pretender*], and the duke de Bouillon.

‘ But the abbé proposed another lady (the princess of Parma), suggesting at the same time, that if her highness had any children, they would inherit the duchy, as there were no male heirs. The princess allowed this scheme to be preferable to her own, and it was agreed that it should be carried into execution.

‘ Cardinal Aquaviva, agent from the court of Rome, was accordingly commissioned to sign the contract, and conduct the bride to Genoa, whence she was escorted by the Spanish galleys to Barcelona.

‘ The artful ecclesiastic, thinking that, if his patroness, the princess des Ursins, remained at the court of Spain, the princess de Parma would never appear to advantage, communicated his suspicions to the duke her father, and pointed out the necessity of obliging that lady to leave Spain, before the royal bride made her public entry into Madrid.

‘ The bride was admirably calculated by nature to act the part assigned her.

‘ The princess des Ursins, having advanced twelve leagues beyond the capital to meet the queen, instead of receiving her majesty’s thanks as she expected, was instantly ordered to leave the kingdom, and actually sent off, under a guard, in the very carriage in which her majesty had entered it. The bride immediately after this set out for Madrid, disclosed the whole to her consort, and a good intelligence in respect to this, and every other subject, took place during the first night they spent together.

‘ The queen of Spain now bestowed her whole confidence on the abbé Alberoni, who consequently enjoyed that of the king. He thought, that, previously to his being declared prime minister, it would be prudent to obtain a cardinal’s hat, as he was well persuaded the Spaniards would not patiently suffer such a dignity to be bestowed on a stranger, if he were not decorated with ecclesiastical honours.

‘ To succeed in the latter attempt, it was necessary that his friend, the abbé Aldobrandi, should repair to Spain in quality of apostolic nuncio. He wrote to the pope on this subject, and his solicitations were backed by a letter from the king. Clement XI at length consented. The nuncio, after a short stay at Madrid, returned to Rome, and having gained over the abbé Batelli, who was his holiness’s secretary, and made a proper use of the money with which he was intrusted, Alberoni was nominated a cardinal.

‘ No sooner had he received the *hat*, than the king appointed him prime minister, and conferred on him the bishopric of Malaga. He was afterwards invested with the archbishopric of Seville, and,

as he was not very scrupulous, he received the income of both without the usual *bulls*.

‘ The new cardinal’s elevation gave great umbrage to the emperor, and the duke of Orleans. His eminence imagined himself able to avert the storm, by fomenting a conspiracy in France; but his plans were disconcerted, and the regent soon after declared war against Spain. This prince and the emperor at length succeeded so far, as to procure his dismission; which was actually one of the secret conditions of the treaty of peace.

‘ The exiled cardinal crossed the kingdom of France, and hid himself during several months in the territories of Genoa.

‘ The emperor and the duke of Orleans requested the pope to strip him of the cardinal’s hat, and a *congregation* was appointed for his trial: the abbé Florelli was the secretary.

‘ The principal heads of accusation against him consisted in his having received the revenues of the sees of Malaga and Seville at the same time, without having procured his holiness’s dispensation; in having levied a tax upon the Spanish clergy during his administration, notwithstanding the opposition of the pope; and in having prohibited the Spanish clergy from applying to Rome for permission to receive their benefices.

‘ His trial commenced before the *congregation*, and was continued under pretence of contumacy. He was at that time concealed in the neighbourhood of Genoa, where he found an asylum, notwithstanding he was claimed by the court of Rome. Owing to this, the trial was procrastinated from time to time, and the death of the pope occurred before it was concluded.

‘ Some of the cardinals of the sacred college were of opinion, that Alberoni ought not to be admitted to the conclave, but the greater number were for inviting him to Rome: in short, he repaired thither, and contributed every thing in his power to the elevation of Innocent XIII.

‘ After this, there was no more mention of his process; he was even greatly admired on account of his zealous attachment to Spain.

‘ He purchased two large houses in Rome, out of which he formed a beautiful palace; and he also bought an estate in the ecclesiastical territories, which cost him 80,000 Roman crowns.

‘ All this property was employed in founding a prelacy for his nephew, who is an ecclesiastic.’

Vol. II. Book IV. *The History of what occurred during the administration of the duke; Memoirs of the queen dowager of Spain; scandalous anecdotes relative to the courtiers; &c.*—France, during the two last centuries, seems to have been a prey either to the follies of her kings, or the vices of their courtiers. Every one has heard, that a dispute between Lewis XIV, and his minister Louvois, about the proportions of a window, embroiled all Europe in hostilities; and we learn from these memoirs, that a dispute between two strumpets (one of whom, madame de Pléneuf, was mistress to Mr. le Blanc, the secretary at war, while her daughter, madame de Prie, lived in the same capacity with the regent duke of Orleans) occasioned a war with Spain.

Theſe



These women contended together in point of extravagance, and the mother, thinking she could not satisfy her rapacity during peace, found means to induce her lover to occasion a rupture with the court of Madrid!

Book v. *Occurrences in France during the administration of cardinal Fleury, &c.*—The following is termed ‘a picture of the government of cardinal Fleury, and the great men of his time.’

‘ Tout change aujourd’hui dans la France,  
Nouveau rival de Richelieu,  
Fleury s’arme de violence ;  
L’avocat se plait au silence ;  
Le conseil semble croire en Dieu.  
Le parlement devient traitable  
Par la crainte des châtimens ;  
Vintimille quitte la table  
Pour composer des mandemens ;  
Les curés, d’un ton charitable,  
A leur brebis font des leçons ;  
On brave Rome & ses oracles ;  
Les appelans font des miracles,  
Et les Jésuites des poupons.’

Vol. III. *History of the regiment de la calotte ; of the disputes with the parliament ; the bed of justice held at Versailles in 1732 ; the famous letter, supposed to be written by Lewis XIV to his successor, during the administration of the cardinal de Fleury ; memoir on the commerce of France, presented to his majesty by the count de Maurepas ; &c.*—On perusing the last article, we are inclined to think, that Mr. Maurepas had a thorough knowledge of the interests of France, as far as respects trade. One sentiment at once pleased and surprised us : he gives it as his opinion, that nations at war should trade with each other ; or, in other words, that that species of predatory warfare carried on by privateers, &c., for the sake of booty, should entirely cease. He founds his opinion on the mutual interest of belligerent powers, and quotes a recent example in behalf of his argument.

*Of the interior of the court of Spain, &c., in 1731.*—‘ The queen hides Philip v. from the Spaniards, whom she detests, and by whom she herself is abhorred. The king is not visible, even during his repasts ; he eats with his consort ; they are attended upon by the lords and ladies of the bed-chamber, who serve them on their knees. The king shows himself to his courtiers for about a quarter of an hour only, and, lest their curiosity should prolong the audience, it is the established etiquette to go to mass at the expiration of that period.

‘ The queen permits Philip to have fine gardens, in which he lives in a very solitary manner, and, in order to remind him of France, she causes the walks of St. Ildephonso to be laid out in exact imitation of those of Versailles. Thus the king of Spain has never forgotten that he is a Frenchman, for all the objects around him remind him of the places which he either visited, or resided at, during his youth—such as Marly, Fontainebleau, &c.

‘ When the duke de Villars paid a visit to the duchess d’Ossuna, on alighting from his carriage, he found twenty lacqueys, who conducted him to the middle of the stair case; there, twelve pages introduced him to the second antichamber; a croud of *valets de chambre* united themselves to this escort, and then he found a multitude of gentlemen who carried him into the saloon occupied by the ladies of the duchess of Ossuna; the principal lady presented the duke de Villars, and then seated herself at her mistress’s feet.

‘ The Castilian generosity in the article of presents, corresponds with the magnificence of the court. Vaugrenant, ambassador from France, having sent a few trifles to the duchess of Ossuna, was in return presented with a large quantity of oranges in baskets of superb porcelain. Wishing, if possible, to surpass her grace, he sent her an aigrette of diamonds, worth 7 or 8,000 livres. The duchess, whom nothing astonished, transmitted to him the most distinguished present known in Spain—six mules of uncommon beauty, most magnificently harnessed.’

We have already said, that Mr. de M. understood the commercial interests of his country; we shall now present our reader with the substance of another memorial presented by him on this subject to Lewis xv, observing at the same time, that he was no sooner intrusted with the department of the marine, than he began to augment the naval force of France, which had been miserably neglected during the administration of cardinal Fleury.

‘ Commerce is the source of the felicity, of the strength, and of the riches of a state. I will here give a proof of this. The obtaining of wealth and of power forms the true interest of a nation; and nothing but commerce can procure either the one or the other of them. France, were it not for her trade, would be less feared abroad; and suppose that we could obtain a sufficiency for the purposes of life, out of the bosom of our own country, it yet must be allowed, that we could never enrich ourselves by this species of traffic. It is nothing then but art, and genius, or in other words commerce, which, by attracting foreign riches, can give and assure to us the necessaries and the superfluities of life. To decide on this subject, it is only necessary to examine the difference between the towns situated near the sea or great rivers, and those distant from them. The first, by means of commerce, procure a sufficiency for the accommodation, the luxuries, and the pleasures of the inhabitants, the others only *glean* as it were after their harvest.

‘ Commerce, by multiplying riches and luxuries, affords occupation to the French, who but for this would be a nation of husbandmen, like the petty states of Germany, Hungary, and Russia, and covered with forests instead of manufactures.’

After this, Mr. de M. compares the state of France with that of Holland, and shows how much more advantageously the former is situated than the latter, for commerce and manufactures. He thinks, that all the nobles ought to be permitted to enter into trade in the same manner as was then customary in the province of Brittany; and he observes, that a peer of France, who had become



become a merchant, ought to be far more esteemed than those wealthy, but despicable people, who were ambitious of purchasing patents of nobility.

The French have ever been panting for superiority, and the count, in the true spirit of his countrymen, here utters a wish, 'that France may become the common refuge of all nations, and the centre of their commerce.'

We select the following passage, as it may appear to be curious, if not interesting, at this moment:

'It remains to speak of war. This is a scourge, which we ought always to endeavour to prevent, more especially as it deranges commerce, that is to say, the state, and as it is followed by a thousand evils. However, a naval war against England and Holland has seldom proved prejudicial to France, and has always been infinitely more disadvantageous to those two nations, which subsist merely by their trade.'

The slave trade is here represented as being fatal to the crews of the vessels employed in that horrid and execrable traffic: this argument against its continuance has been made use of no less than half a century ago in France.

*Anecdotes of the court of France.*—We are assured that Lewis xv was so desirous of being acquainted with the intrigues of the ladies of his court, that he employed spies, and distributed large sums of money for that purpose. Not content with this, he appointed Mr. de Boisjournain, one of his attendants, to form a collection of the anecdotes thus obtained.

Such an ascendancy had Fleury acquired over the mind of his pupil, that he resigned every thing to his direction, even after he had attained the age of manhood. The cardinal is here represented as a man of a little mind, occupied about little things, and this we are told is the reason, that none but *little men* made their appearance in France during his administration.

'Yesterday the cardinal, on entering his majesty's apartment, in conformity to his parsimonious disposition, extinguished all the wax candles in the room, except such as were immediately necessary.

'He displayed an equal degree of economy in respect to himself: the only addition he made to his expences after he became cardinal was a *sedan chair*, and every thing was arranged in his house with the same nicety with which he arranged the expences of the state.

'He dreaded war as much as the plague, and never regretted the expenditure of millions in order to avoid it, and to restrain those who had it in their power to plunge France into hostilities.'

'*Of Stanislaus.*—The adventures of Stanislaus, king of Poland, will be celebrated by future historians. This prince, having escaped by flight from the resentment of his rival and successor, Augustus, and seeing himself proscribed, and even a price set upon his head, successively took refuge in Sweden, Turkey, and at Deux Ponts. He still found means, during the reign of Charles xii, to subsist, by the generosity of that monarch; on his death, finding himself entirely abandoned, he had recourse to the regent of France.

' Affected by the misfortunes of Stanislaus, the regent permitted him to retire privately to Landau, and there sent him succour. From that place he removed to Weissebourg, where he resided when the unexpected good fortune of his daughter affected him so much, that he fell into a swoon, and remained a long while deprived of his senses.

' On his recovery, he sent for his wife and daughter, and on their entering exclaimed, "Let us fall on our knees, and return thanks to God!" . . . "Ah, my father! (cried the princess Mary) you are then restored to the throne of Poland!" "No daughter, (replied Stanislaus) heaven is infinitely more favourable to us . . . for you are queen of France!" The queen of Poland, although she did not love her daughter, was transported with joy, and the princess Mary was so astonished, that she remained during several hours in a state of stupefaction.'

The appendix to this work contains eleven caricatures of the courtiers and priests who displayed most zeal in procuring the revocation of the edict of Nantz. These were engraved by a protestant who took refuge here, and were first published in this country.

Lewis XIV is represented by a sun, which was his favourite device, but this luminary is shrouded in a *cowl*, while a torch, the emblem of his incendiary proceedings against the protestants, blazes in his right hand.

We shall conclude this article with a few observations by the editor, who, after recounting the persecutions of that period, continues thus:

' I have heard the people of my own province, I have listened to the inhabitants of Languedoc, while they *recounted* in what manner their children were torn from them, and how their ministers were tortured; in short, while relating the sanguinary anecdotes of the *dragons*, (military executions) they blessed those men of letters, who by their writings have given a new turn to affairs. Indeed, it is to our men of letters, and more especially to our men of letters still smarting under the rod of persecution, that we are indebted for that change in opinions, which has humanized the military power of the kings of France: it is they too, who have taught all men, that toleration is an attribute of the Divinity, and thus overturned the atrocious principles of the ministers of Lewis XIV.

' That eternal Providence, which presides over the events of this globe, and which has bereaved our kings of their usurped power, hath willed that Voltaire, Rousseau, Raynal, and all the persecuted historians, should be the precursors of a great revolution in France; and among the other *phenomena* which this revolution presents, that Rabaut St. Etienne, the son of a minister who was one of the martyrs of the protestant church, should become one of the principal members of the new legislature.'



## P H I L O S O P H Y.

ART. VI. *The Theology of Plato, compared with the Principles of Oriental and Grecian Philosophers.* By John Ogilvie, D.D. F.R.S.E. 8vo. 205 pages. Price 4s. Deighton. 1793.

SEVERAL circumstances occur to render the task which this writer has undertaken exceedingly difficult. Beside the general uncertainty which hangs upon the doctrines of the ancient philosophers, arising from the remoteness of the period in which they were taught, and the imperfect state of the reports which have been transmitted to posterity concerning them, the study of the philosophy of Plato has difficulties peculiar to itself. The doctrines of this philosopher are not delivered, like those of Aristotle, in simple terms, and in a systematic method, but are conveyed in the indirect and doubtful form of dialogue, disguised by poetical ornament, or wrapped up designedly in ambiguous language, or in the mystery of fable. And, independently of the language, the notions themselves have a degree of subtilty and refinement, which bids defiance to investigation, and favours so strongly of enthusiasm, as rather to present glowing pictures to the imagination, than to offer subjects of calm discussion to the understanding.

After all that has hitherto been done to decypher the philosophy of this ancient sage, it is still confessedly involved in obscurity; and we cannot promise our readers, that they will find the darkness wholly dispersed in the view which is here given of his theology. Dr. O. appears to have read the works of Plato, as well as other remains of ancient philosophy, with attention, and to have taken much pains in collecting and digesting his materials. But we have, in the perusal, seen some reason to apprehend, that he has not been sufficiently careful, in reading the writings of the ancients, not to ascribe to them ideas and conceptions which are purely modern, and derived from a very different source. Something like an accommodation of the notions of Plato to modern systems we think we perceive, in the opinions Dr. O. ascribes to Plato respecting the creation of matter, in his account of the origin of the belief in the existence of an intermediate race of beings between God and man, and in his statement of some of Plato's arguments on the immortality of the soul. The work is, however, the evident result of diligent study, and may be very useful in enabling young students to become acquainted with the opinions of the ancients on several important topics.

Dr. O. first undertakes to represent the doctrines of the ancients, and particularly of Plato, concerning the divine nature, perfections, and providence, and the formation of the world. He shows, that Plato understood, and taught, the doctrine of the divine unity; but withal entertained the notion of a Logos or Word, and a soul of the world, which proceeded from God, and were employed in the formation and government of the world. This doctrine, and indeed every other tenet of the ancient philosophy, Dr. O. considers as speculations which were the mere offsprings of human sagacity, and finds no reason to ascribe them to a higher origin. Whether Plato's Triad approach so near to the christian doctrine of the trinity, as to afford good ground for concluding the latter to be the offspring of the former,

mer, may perhaps be, in some degree perceived, from the account here given of the doctrine of Plato on this subject. P. 42.

Of the three persons then, the first, who is distinguished particularly by the appellation ΠΑΤΗΡ, Father, is the ΤΟ ΕΝ of whom we have already seen, that Plato writes in terms the most sublime, and appropriate; the ΘΕΟΣ strictly so called, in whose unsearchable *essence* that of all other beings is absorbed, and comprehended. His second person is the ΔΗΜΙΟΥΡΓΟΣ, or ΛΟΓΟΣ, to whom, as we shall see immediately, the work of creation is particularly assigned by Plato, as it is by the Evangelist. With these is conjoined the ΨΥΧΗ τοῦ ΚΟΣΜΟΥ, or soul of the world, as the peculiar cause of the preservation of animal and vegetable life. I shall make a few observations at present, on the nature and offices of the two latter persons; of whom the departments bear a particular relation to the present subject.

That Plato considers the second person of his Triad, as having presided at the work of creation, is obvious from a passage of his Epinomis, of which the mode of expression is remarkably significant. "The ΛΟΓΟΣ, the WORD, he says, divine above all other Beings, fashioned and rendered the heavenly bodies conspicuous in their various revolutions. This Being, an happy man will principally reverence, while he may be stimulated by the desire of learning, whatever is within the compass of human understanding: being convinced, that he will thus enjoy the greatest felicity in this life; and that after death, he will be translated into regions that are congenial (προσπικνόντα) to virtue."

By the term ΛΟΓΟΣ in this sentence, I should be inclined to understand nothing more than the command, or word of the great Creator, which, no doubt, is its most obvious import, were it not that the following circumstances seem to evince, that it hath here a more particular signification.

1. The ΛΟΓΟΣ here mentioned by Plato, is not a thing, but a person, who is held forth in this character, in the detail of a great transaction. In the first sentence, he is the Maker of the Universe: in the following one, the epithet *αὐτός* is applied to him, in order to shew that the personification is preserved; and happiness is said to be found in supreme admiration of his perfections.

2. I do not find, that the epithet above mentioned is applied in any part of our author's writings, to signify the first, and original cause of all things. It must therefore characterize some other Being, who is distinguished from the former.

3. It appears from a passage of a letter written by Plato to his three friends, Erastus, Hermias, and Coriscus, that he had framed an idea of the difference between the paternal and filial character of the god-head: and as we have already seen, that the term ΛΟΓΟΣ is never applied to denominate the former, the latter acceptance is that which most properly belongs to it. His words are, "You ought to repeat the words of this letter frequently among yourselves, invoking God, the supreme director of all present and future events, and the Father, and Lord of this director."

When we add to these observations, that the *prosopopeia* occurs more frequently in the writings of our great philosopher, than in those perhaps of any other author, we have laid a foundation on which we may establish the following conclusion; that the ΛΟΓΟΣ is not only personified



personified in the present case, but that this term hath the same import in the work of the heathen, as in that of the evangelist; and is applied in both to denote the second person of the god-head.

P. 52. 'The third person of the Platonic Triad is the Being, to whom, as the source of universal animation, Plato gives the peculiar designation, *Ψυχὴ τοῦ κόσμου*, or soul of the world.

'This governing spirit, of whom the earth, properly so called, is the body, consisted, according to our author's philosophy, of the same and the other; that is, of the first matter, and of pure intelligence, framed to actuate the machinery of nature. The Supreme Being, after having created, placed him in the middle of the earth, which, in the vivid idea of Plato, seemed itself to live, in consequence of an influence that was felt in every part of it. From this seat his power is represented as being extended on all sides to the utmost limit of the heavens; conferring life, and preserving harmony in the various and complicated parts of the universe. Upon this Being God is said to have looked with peculiar complacency after having created him as an image of himself, and to have given beauty and perfect proportion to the mansion which he was destined to occupy.

'From the observations that have been made on this dogma, the reader will perceive, that the earth in Plato's estimation, is a *living animal*, informed as the human body, by a spirit, whose influence is felt in every part of it, and who acts in subserviency to the ends of his creation. In order to facilitate the operation of this intelligence, the form of the earth is perfectly orbicular, a shape of which the extremities that are in all parts equidistant from the centre, become susceptible in the same degree of an influence that is felt from this point, throughout the body. According to the doctrine of *Timæus*, the Supreme Being struck out from this original mind, innumerable spirits of inferior order, endowed with principles of reason; and he committed to divinities of secondary rank the task of investing these in material forms, and of dispersing them as inhabitants of the sun, moon, and other celestial bodies. He taught also, that at death the human soul is reunited to the *Ψυχὴ τοῦ Κόσμου*, as to the source from which it originally came.'

The author goes on to state the doctrine of Plato, and other ancient philosophers, concerning the inhabitants of the air and elements; the formation and constituent principles of man; the origin of evil and its effects; the immortality of the soul, and the nature of future reward and punishment. The correctness of the statement of opinions from the ancients is authenticated, but somewhat too sparingly, by references to their writings.

M. D.

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#### PICTURESQUE BEAUTY.

ART. VII. *Picturesque Views on the River Medway, from the Nore to the Vicinity of its Source in Sussex: with Observations on the public Buildings and other Works of Art in its Neighbourhood.* By Samuel Ireland, Author of "A Picturesque Tour through Holland, Brabant, and Part of France," and of "Picturesque Views on the River Thames." 1 Vol. 8vo. 206 pages. and 29 Plates. Price 1l. 11s. 6d. in Boards. Egertons. 1793.

MR. L.

MR. I. observes in the preface, that 'this volume of picturesque scenery on the river Medway, may not improperly be considered as a continuation of a former work on the subject of the Thames \*.

'The confluence of these rivers [adds he,] naturally led the author into a wish to explore the beauties of this more gentle, yet in some respects equally important river. The views selected in the course of this work, form the natural and artificial scenery of this rich and fertile country; and are represented with that fidelity, which the author flatters himself will entitle him to the patronage of a discerning public.'

Among the various rivers which adorn and fertilize this kingdom, the Medway ranks as one of the first. In point of extent and consequence, it is inferior to the Thames and the Severn; but it possesses beauties peculiar to itself, and, although we cannot agree with the author before us, as to the 'preeminence' of its 'romantic scenery,' yet we will readily admit, that it is admirably calculated to attract the admiration of those who are delighted with the calm and placid beauties of rural landscape.

The Medway is said to have been known to the ancient Britons by the name of Vaga, and from the Saxons it is reported to have received the addition of Med, by way of denoting its course through the centre of the kingdom of Kent: hence its compound appellation of Med-Vaga, now modernized into its present name. The entrance is defended by the extensive battery and fort at Sheerness, erected on a peninsula, which forms the north-west point of the isle of Sheppey. The dock yard is calculated for the construction of small ships of war, yachts, &c., but it is more generally employed in repairing and refitting vessels that have been damaged in consequence of any sudden accident. The garrison was formerly supplied with water from Chatham, but a very deep well has been lately sunk, and two tons of water can be raised every hour, during a smart breeze, by means of large horizontal wheels. Notwithstanding this, a vessel is still employed in the same manner as before, but 'it is rather considered as a job, than matter of necessity.' The old ships of war stationed here are termed 'water breakers,' the hulks are occupied by sixty or seventy families, and chimnies of brick are raised from the lower gun decks, 'which give them the whimsical appearance of a floating town.'

The first object worthy of notice, on entering the Medway, 'which by the depth of its channel and softness of its bed, is rendered not only the best, but perhaps the only perfectly secure harbour for large ships in the kingdom,' is Stangate creek, situate about three miles from its entrance. Here lazarettos are built on the hulks of two forty-four gun ships, which, from their being roofed and tiled, have a singular and 'amphibious' kind of appearance.

The Kentish hills, soon after passing this place, begin to afford a pleasing prospect, but the marshy lands on either side 'yield but little for ground for landscape, which, to be perfect, requires some prominent feature to attract and compose the eye.' On turning a point of land towards the village of Hoo, the face of the country begins to improve, and the scenery is more happily diversified by the hills of Brompton,

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\* See Analyt. Rev. Vol. xvi. p. 286.



the church of Gillingham, &c. After passing Gillingham fort, and Upnor castle, which seem calculated, like many other establishments of the same kind, to produce salaries to governors, store-keepers, &c., the aquatic traveller arrives at Chatham, celebrated so early as the beginning of the 17th century, 'for affording a dock to the best appointed fleet that ever saw the sun, ready for action upon all occasions.'

'The present naval dock ranges along the eastern bank of the river for near a mile in length; the improvements and additional buildings it has received within a few years are astonishing. The sail loft in which the sails are made, is 209 feet in length, and the largest store-house 660. The spacious apartments and work rooms convey a grand idea of their contents; and the regular mode in which every branch of business is here conducted for the public service, must be highly gratifying to every wellwisher of his country. In such precise order is every article here arranged, as, on any emergency, to be drawn forth with so little confusion, that a first rate man of war has often been equipped for sea in a few weeks. I am informed that in time of war the persons employed in and about this yard, exceed three thousand. The royal wharf, in which the guns belonging to the shipping in the river are deposited, the huge pyramids of cannon balls, and vast range of store houses, in which are deposited every species of hostile weapons, one would suppose need only to be shown to the enemy, to intimidate them from an attack. The noble fund established under the appellation of the chest at Chatham, was instituted in 1588, under the direction of sir Francis Drake and sir John Hawkins: when every man voluntarily assigned a portion of his pay to the succour of his wounded fellow. The institution was sanctioned by queen Elizabeth, and has continued ever since.'

The village of Frensbury commands an extensive and noble view of the river, Rochester bridge, castle, and town, with the distant hills of Kent, &c. Stroud is principally supported by the oyster fishery, which is conducted by a company called Free Dredgers. Rochester is one of the most ancient cities in the kingdom; the gothic bridge thrown across the river at this place appears to have been completed about the fifteenth of Richard II.

The castle is of far greater antiquity; 'divers lands in this and other countries are held of this castle, the tenures of which are perfectly castle-guard; for every tenant who does not duly discharge his proper rent, suit, and services, is liable to have it doubled at the return of every tide of the Medway during the time it remains unpaid, according to the ancient custom of this manor. On St. Andrew's day, old style, the ceremony of hanging out a banner at the house of the receiver of the rents is still preserved. At Temple farm, formerly the property of the knights Templars, the Medway, losing all it's impetuosity, assumes the appearance of a gentle stream.

'North of Cockstone we approach the noble park of Cobham, amidst whose shady and venerable oaks appears, from the banks of the river, the newly erected mausoleum of lord Darley. This expensive stone edifice is from a design of the ingenious Mr. Wyatt, and is in the doric order; its parts and ornaments are judiciously placed, and cannot fail to attract the attention as well as command the admiration of every observer of taste. But from this applause, we must except the pyrami-  
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dical finish at top, which is both ponderous and unmeaning; and with all deference to the skill of its architect, would have had a more pleasing, and certainly a more classical effect, had it been finished with a circular dome: I am informed that this angular top is to be removed. The upper part of this building is intended as a family chapel; its decorations are simple, and well suited to the solemn purposes of prayer: beneath it is the burial vault, in which are recesses intended to receive the last remains of human greatness; for which awful ceremony every part is judiciously adapted, and its sequestered situation renders it a scene where (if such a wish had ever existed, but in the flight of poetry)

“Kings for such a tomb would wish to die.”

This celebrated mausoleum is reported to have cost ten thousand pounds. After passing the ancient village of Woldham, on the eastern bank of the river, but little variation of scenery occurs until we approach the ruins of Halling-house, formerly one of the four splendid residences of the bishops of Rochester. Bruham church produces a beautiful effect, on account of its situation; at New Hythe the stream diminishes considerably in breadth, and does not appear to be any longer navigable. After a short account of Malling Abbey, and Leyborne castle, the author proceeds thus:

“Hence returning to the river, we pass Mill-hall, a pleasant and retired village, whose inhabitants seem to derive their principal happiness from undisturbed repose, and those sources of industry which are constantly supplied upon the banks of this beautiful and navigable current. Near this rural scene, on the margin of the river, the eye is gratified with a view of the richest produce of this fruitful country, the flowery hop,

“Which in the malt’s

“Fermenting tuns infused, to mellow age

“Reserves the potent draught.”

The beautiful and picturesque appearance of this scene at the present period, renders it matter of astonishment that it has received so little attention from the pencil of the artist. The leafing of the hop is peculiarly elegant in its form; and the curled tendrils writhing round its lofty supporters, add greatly to the beauty of this luxuriant plant; the growth of which is not unhappily described by Phillips, in his popular poem on cyder;

“Lo! on auxiliary poles, the hops

“Ascending spiral, rang’d in meet array!

“Transporting prospect! These, as modern use

“Ordains, infus’d, an auburn drink compose,

“Wholesome, of deathless fame.”

\* This epithet of *wholesome*, applied by our poet to a plant which has so long and so universally been infused in that which was the natural and was once the favourite beverage of our countrymen, does not itself seem to carry enough of compliment, unless we suppose it introduced by him for the purpose of adding the weight of his authority in opposition to an opinion, which in one period of our history, seems to have obtained considerable footing—that it was of a pernicious or poisonous quality; and that this was so, we find among other authorities, that, in 1428, the parliament petitioned against hops, as a wicked weed; it was introduced into England in 1524, from the Netherlands; and two years preceding, encouragement was given by act of parliament



to the cultivation of it, by exempting lands employed for these purposes from penalties. The produce to the revenue, in modern times, from the increased trade in this article, amounted, in the year 1791, to ninety thousand and fifty nine pounds, one shilling and ten pence.'

On approaching Aylesford the eye is suddenly attracted by the beautiful seat of the countess of that name, called the Friars. On an eminence at a little distance stands the 'rude and inexplicable monument of antiquity' called Kitt's Coity House. This pile is conjectured to have been designed for a sepulchral monument.

After passing the ruins of Allington castle, now converted into a farm-house, the Medway receives the tributary stream of Len, which runs through Maidstone, and here lord Romney's ancient seat, called the Mote, Vintners, the residence of Mr. Watman, Boxley Abbey, Leeds Castle, &c. in succession attract and engage the eye of the traveller. The river now begins to narrow considerably, but it still retains a depth of water of twelve or fourteen feet. At East Farley, an ancient gothic bridge, partly overgrown with ivy, together with the lock and village church, presents a combination of beautiful and even picturesque objects. At a little distance from Barming stands Teston House, and a few miles westward, Mereworth House, erected by the late earl of Westmoreland, after a design of Palladio.

Nettlested is situated on the eastern bank of the Medway. At Twyford bridge, the river takes an easterly direction through fertile meadows, famed for producing the largest and best breed of cattle in Kent. The next picturesque object that presents itself is Brantbridge. 'The retired and romantic situation of this spot is so peculiarly striking [says our author] as to render it impossible for the eye of observation to pass it unnoticed. It is one of those simple and interesting scenes, from the study of which the Dutch and Flemish artists, as well as the judicious of our own country, have established an everlasting fame. Nor is this spot the only one in this vicinity to be admired for its picturesque beauties; the various meanderings and recesses of the river affording perpetual scenes of that simplicity in nature, which produces the elegant in landscape.'

Within two miles of Tunbridge, the Medway branches out into several streams, five of which unite at that town. The venerable ruins of Tunbridge castle are well worth the attention of the traveller. A gothic mansion called Great Bounds, about two miles distant, was once the residence of lady Dorothy Sydney, the Sacharissa of the melodious Waller. Somerhill was formerly the residence of that great statesman sir Francis Walsingham, and, at a later period, of president Bradshaw.

Mr. I. indulges in a long description of Penshurst-place, once possessed by the gallant and accomplished sir Philip Sydney, and celebrated as being the birth place of the renowned Algernon Sydney, who has a still stronger claim to the love, the attachment, and the esteem of his countrymen.

Soon after passing Penshurst, the Medway winds it's decreasing chain towards Hever, and is joined by the Eden near that place. It then assumes a serpentine course, and takes a direction towards Ashdown, and Waterdown forests in Sussex; several mills are worked by it in the neighbourhood of Speldhurst. After approaching Tunbridge Wells, it visits Bayham Abbey, concerning the beauties of which we

most

most cordially agree with our author. The stream now becomes too scanty and insignificant to claim the attention of the traveller.

The plates in this volume are all executed in *aqua tinta*, and have much of the softness and beauty of drawings. Of Mr. I.'s style we have given several specimens, and hope, that his 'picturesque beauties of the Avon, and Severn,' will acquire him a new claim to the patronage of the public.

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## MATHEMATICS.

**ART. VIII.** *Observations on Reversionary Payments; on Schemes for providing Annuities for Widows, and for Persons in old Age; on the Method of calculating the Values of Insurances on Lives; and on the National Debt. Also, Essays on different Subjects in the Doctrine of Life Annuities and Political Arithmetic; a Collection of new Tables, and a Postscript on the Population of the Kingdom.* By Richard Price, D. D. F. R. S. To which are added, *Algebraical Notes, the Solution of several new Problems in the Doctrine of Annuities, and a general Introduction.* By William Morgan, F. R. S. Fifth Edition. 2 vols. 8vo. 972 pages. Price 14s. sewed. Cadell. 1792.

In announcing an edition of a work so well known as this inestimable treatise, it would be superfluous to offer any comment, farther than just to mention what additions or improvements have been made, either by the much lamented author, or the learned editor. And this we cannot do better than by extracting a part of Mr. Morgan's general introduction, which will be so much the more agreeable to our readers, as it gives a succinct account of some of the benefits which have been produced by this work since it's first publication, with respect to the establishment and regulation of societies formed for the purpose of securing annuities, assuring lives, &c. P. vii.

'The following invaluable work is one of the fruits of a life which was uniformly devoted to studious inquiry, and to the promotion of the best interests of mankind. The motives that first led the author to engage in these labours were the most humane and honourable, and the success that attended them, he considered as the highest reward and gratification he could enjoy. Even in preparing his notes for the present edition, which unfortunately were never completed, he mentions his life as then drawing near its close, but that he had reason to reflect with satisfaction on the time which he had employed in those pursuits.

'The different prefaces which have been affixed to the former editions, render it unnecessary to enter minutely into the origin and progress of this work. But it may not be improper to observe, that at the time of its first publication in 1769, the advice and instruction which it contained could not possibly have been communicated at a more seasonable opportunity.—The various societies for the benefit of age and widows which, like the present tontines, were then continually rising up to allure and to defeat the hopes of the ignorant and distressed, were become an object of serious alarm, and if the evil had not been effectually opposed, it is difficult to imagine the extent to which it might have proceeded. On the first appearance of this work

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the rage for establishing *new* societies immediately subsided, a *partial* reformation took place in some of those which had been already formed, and in a short time the greater part of them, convinced of their mistakes, dissolved themselves. A few, indeed, persevered in an obstinate adherence to their original plans, but they have lately exhibited a melancholy proof of their own folly, and of the truth and justice of the admonitions which had been wasted upon them.

It was Dr. Price's intention to have written a new preface to the present edition, in which he meant to have continued his account of the state and progress of the few societies which now remain, and also to have inserted whatever additions and remarks he might have thought necessary to the improvement of the following volumes.—But he died soon after the *first* of them was printed, and has left only a few detached hints and observations in regard to the plan which he was to have adopted.—Being anxious to exert every effort in my power towards fulfilling his intentions, I shall endeavour, though in a much inferior manner, to pursue the method which he had pointed out for himself; but not without lamenting the event which has obliged me to engage in so arduous an undertaking.

Besides the peculiar satisfaction which he derived from this work as having been instrumental in doing much good, Dr. Price was also accustomed to reflect on it with pleasure as it contained, in his opinion, many improvements in the doctrine of annuities and in political arithmetic.—It was his wish therefore to have rendered it as complete as possible; and the great number of tables and valuable observations with which he has enriched each edition, and particularly the *last*, are a proof of his zeal and success in accomplishing this purpose.—To the present edition a new table has been added of the values of two joint lives, computed under his direction from the probabilities of life at Northampton, reckoning interest of money at 6 per cent. and also three other tables of the values of a single life, communicated and computed by myself, from the same table of observations at the several rates of 6, 7, and 8 per cent. These I believe were all the *new* tables, excepting those in the first appendix\*, which Dr. Price meant to have added to this edition:—nor did he seem to entertain the most remote idea of making any material alterations either in the arrangement or the matter of the second volume, which he did not live to correct.—When this edition was put to the press it was done in some haste, and his other engagements prevented him from attending to the correction of it before the two first chapters were printed off. Had not this been the case, he meant instead of the present answers to the 11th and 12th questions in the first chapter, to have substituted others from a paper communicated by myself to the Royal Society in the year 1788, which was honoured with their approbation, and published in the 78th volume of their Transactions. But being disappointed in this intention, he reserved what he had to say on the subject for a note in the second appendix.—As far as relates to these questions I

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\* The first appendix contains the tables computed by Dr. P., as the basis of a plan to relieve the poor, as will be fuller explained. The second appendix contains the notes given in the former edition, with some additions.

have endeavoured to supply the deficiency. I have also explained some of the notes in this appendix which appeared to me to be too concise, and have deduced from the real probabilities of life other solutions of such problems as had been derived from Mr. De Moivre's hypothesis,—intending by this means to give a further proof that it can seldom or ever be necessary to have recourse to such an expedient in the doctrine of annuities.—In consequence of a reference made by Dr. Price in a note at the end of his third Essay (vol 1.), I have inserted all the different rules respecting the values of reversion depending on survivorships between three lives, which I had communicated to the Royal Society in the year 1789 and 1791, and which were published in the 79th and 81st volumes of the Philosophical Transactions.—These, together with a few notes in the second volume (some of which had become indispensably necessary since the publication of the last edition), comprehend all that I have ventured to add to this work.—The text has been preserved invariably the same, and the additions have consequently been kept separate; so that, if any errors have been committed, they may be easily ascribed to their real author.

From the account of the different societies which follows this extract, we shall select a few particulars, referring to the work itself for more ample information. The *London Annuity Society* for the benefit of widows, Mr. M. observes, had been established about five years before the first publication of Dr. P.'s treatise. It was founded on principles which must inevitably have produced ruin; but happily the members attended to the doctor's advice, increased their premiums and reduced the annuities which they had engaged to grant. In consequence of this reformation events proved so favorable, that in 1790 the society laid the state of their affairs before Dr. P. and Mr. M., for them to determine what further additions might be made to the annuities payable to the widows of their subscribers: and it was determined by the society, that, in addition to the annuity of £.20 if a subscriber live one year, and £.24 if he live 15 years, they would pay a further annuity of £.1 for every year that a subscriber lives beyond 24 years. In January 1789 this society consisted of 328 members, holding 377 policies, number of widows 85, their annuities £.1967. Their income, including interest on £.70,500 stock in the 3 per cents., exceeded their expenditure above £.2000 a year.

The *Laudable Society* for the benefit of widows was established in 1761 in like manner, upon erroneous principles, and although repeatedly admonished, the members of it persisted in their errors; their funds of consequence have lately been almost exhausted, and on a minute investigation of their finances it appeared, that their whole stock could not pay  $\frac{4}{5}$  of the claims of the present annuitants, there being a real deficiency of £.30,000 in their accounts. As this society is for ever closed against the admission of new members, it may not be again necessary to make it's concerns the object of public notice.

The Scottish establishment for providing for the widows and orphans of ministers and professors continues to promise all that can be expected from it; as also does the scheme for providing for the nominees of East-India commanders.

The *Laudable Society* for the benefit of age, after having been obliged to reduce it's annuities from £.44 to 8, was, in 1786, necessitated to make a further reduction to six guineas, with the exception of  
new



new members. But it is not supposed that an accession of new members will ever again render this society of public importance.

The annuities payable by the Amicable Society for the benefit of age were reduced in 1782 from £.26 to 8, and are now probably secure.

The Amicable Society for a perpetual Assurance Office has been established ever since the year 1706. This institution has been of considerable utility, and, with the alterations in its plan recommended by Dr. P., might be made much more so, and that permanently: but as the members choose to persevere in their original plan, the society must fail in time. By increasing the number of their members from 2000 to 4000, the society has derived a large temporary relief; but this is an expedient that cannot be frequently resorted to. And it certainly is very unjust to make those members who are admitted after there are 2000 pay £.1. 4s. a year more than those who compose the first 2000\*.

The accession of a large number of young members in the space of a few years must add greatly to the present finances of the society, and increase the sums payable to the heirs or nominees of the old members, because the number of deaths will be small in proportion to the number of members: but as the new subscribers grow old the proportion of deaths will increase, and consequently the sum to be paid to each nominee will decrease, until, as the stock of the society is made guarantee for £.150 to each, they must at last be obliged to sell annually a part of the capital to make up the respective shares.

The Society for equitable Assurances on Lives and Survivorships was founded in 1761, and is the only one that has been uniformly guided in its practice by calculation. Of this society the editor is actuary, and by his calculations have been regulated the premiums to be paid by subscribers, and the additions which have been made to the claims of the members in consequence of the increasing prosperity of the society. An addition of £.1 per cent to all claims has been lately allowed for every payment, which had been made prior to the first of January 1792. In consequence of the different additions, many of the older members, when claimants, will be entitled to 50, and some of them even to 70 and 80 per cent. more than the sums which they had originally subscribed. This is certainly the most equitable method of appropriating the profits of the society, as every person is benefited in proportion to the money he has paid; and if in the early periods of the society a larger premium than what, according

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\* A member of this society pays £.7. 10s. entrance, £.6. 4s. a year for his share, out of which the old members receive a dividend of £.1. 4s. from the profits of the corporation, making their net payments £.5; the new members, above 2000, receive no dividend. For these annual payments the nominee of any member is entitled at his death to a share of all the sums received by the society in that particular year. Thus if the society consisted of 2000, the annual receipts at £.5 would be £.10,000; and if 40 should die in a year, the heir of each would receive £.250; if 50 died, £.200. It would certainly be more equitable to fix a sum which should not vary.

to the result appears to have been necessary, was charged to the subscribers, that is now amply repaid by the additions made to their claims; and we are told that probably in a few years still further additions may be expected. This society assures as high as £.5000 on one life, and since 1785 its business has been doubled.

Amongst the various labours of benevolence in which the useful life of Dr. P. was engaged, none lay nearer his heart than a desire of finding means for alleviating the distresses of the aged or disabled poor: and this edition is enriched with several valuable tables which he computed for that purpose. They are founded on the principle of assisting the poor by encouraging industry and saving, and hence to raise them above the wretched necessity of depending upon the parish for subsistence, when rendered incapable of providing for themselves. A bill for establishing a plan of this nature was brought into parliament about three years ago, it passed the house of commons, but was rejected by the lords.

The tables which Dr. P. computed for this purpose are inserted in an appendix to the second volume. They proceed upon the principle of small weekly payments being made to a society established for that purpose, according to the age of the person admitted, and state the weekly allowances that may be made in case of illness, &c. Computations are also given of the sums to be paid by one parish to another, in case of a contributor's removal, and wishing to become a member in the parish to which he is removed, &c. The contributors are supposed to be arranged into different classes, each of which is entitled to an allowance according to his contribution. By this plan a person under 21, who should pay 2d. a week till 65, would be entitled to an allowance, whenever he was sick or disabled, of four shillings per week bed-lying pay, and two shillings per week walking pay; and also to an allowance for life, after 65, of two shillings, and after 70 of four shillings per week, and so in proportion if he be able to subscribe more.

Compared with a plan of this kind, how contemptible do those wretched tontine schemes appear with which the walls of this metropolis are daily insulted. Mr. M.'s observations on this species of purloining from the industry of the poor are so just, that we cannot conclude this article, without inserting an extract or two from his general introduction. P. xxxiv.

‘Of all the phantoms which are held up to entice and to deceive the multitude, none are more mischievous or deserve more severe reprehension than the tontines which have lately become so prevalent in every part of this country. By these, while the adventurer is lured with the extravagant hope of making his fortune in a short period and at a small expence, the worst spirit of gambling and idle speculation is called forth, and those baneful effects which are produced by a state lottery in London are extended to the remotest corners of the kingdom. It is not only the person who can afford to subscribe sixpence or a shilling a week from his income that becomes the dupe of those bubbles; they are crowded in the poorer parts of the country with domestic servants whose wages do not exceed £.3 or £.4—a sum which even properly applied is hardly sufficient for their maintenance. This class of subscribers must necessarily either involve themselves in poverty and distress to complete their payments, or, which is more prob-



bable, they must find themselves unable to go on with them, and by this means lose all the money they have already advanced.—It is indeed no wonder, considering the ignorance which prevails on the subject, that so many should be captivated with the advantages which are promised them in these tontines, and it may not perhaps be improper to state a few facts which, if they produce no other effect, will however tend to moderate the expectations and consequently to lessen the disappointment of the subscribers at the final division of their stock. The well known increase of money when improved at compound interest, and the continual mortality of the human race (which is proved by the melancholy experience of every day) are the two principles upon which all tontines are founded, and from which they derive all their encouragement. But it is impossible to apply those principles more improperly than to the present purpose. In the short term of seven years the accumulation of money at simple and compound interest is much the same, and the decrements of life are so inconsiderable as to produce little or no effect in increasing this accumulation.—A weekly payment of sixpence improved at 4 per cent. compound interest for seven years will amount to £.10. 5s. 3d. but at simple interest it will amount to £.10. 3s. 10d. and at no interest at all to £.9. 2s.'

From a calculation on the probable number of deaths in a given number of persons in the course of seven years, Mr. M. concludes that the share of each survivor will not exceed eleven guineas, and when the expences of management and probable losses are deducted, the surviving members 'will have the satisfaction to find at the end of seven years, that they have barely received their principal, after having endangered the loss of the greatest part of it, by the risk of dying in the mean time.'

P. xxxviii. 'The only source from which those tontines can derive any additional increase must be from the inability of some of the members to go on with their subscriptions. But this is an evil of the worst kind, and defeats the very end for which those plans are said to be principally intended. Instead therefore of relieving, they will add to the miseries of the poor, and the only persons that will be benefited by them (excepting indeed the treasurers and secretaries) will be the more wealthy subscribers, whose shares will have acquired their chief increase from the spoils of the distressed.—I am sorry to see those schemes adopted and encouraged by so many respectable persons, who have contributed very much, by their character and situation in life, to spread the contagion; and by submitting to become trustees of the different societies, they have unfortunately given them a weight and credit which they would not otherwise have enjoyed.—In one of the most numerous of those tontines, which consists of 43,000 members, it has been urged in its defence that it would have a tendency to improve the morals of the people by leading them to habits of saving. Although no doubt can be entertained of the good intentions of those who patronize this scheme, it must, I think, be acknowledged that the method they have chosen of reforming the poor is rather equivocal.—It is not likely that an indigent man, when allured to save by the same motives which stimulate a gambler to his ruin, should be improved in his morals by this means, or that he should be much prejudiced in favour of this disposition when his hopes and expectations are kept alive by a delusion. After looking forward during the term of seven years

to the accumulation of an immense fortune, and finding himself at last barely in possession of the miserable pittance he has paid, it will be no wonder if the mortifying disappointment he feels should lead him to squander away a sum, too scanty for establishing him in trade or for any other valuable purpose, and that, instead of convincing him of the good effects of saving, it should confirm him in the habits of dissipation.

A. D.

## ANIMAL ELECTRICITY.

ART. IX. *Experiments on Animal Electricity, with their Application to Physiology. And some Pathological and Medical Observations.* By Eusebius Valli, M. D., &c. 8vo. 323 pages. Price 6s in boards. Johnson. 1793.

THE beautiful and interesting discovery that has lately been made by professor Galvani, respecting the electricity of animals, has opened to the physician and physiologist a new and extended field of inquiry. In this arduous and difficult investigation, the author of the experiments now before us was early engaged; and in the 13th and subsequent volumes of our journal we communicated the steps he had then taken in pursuing the inquiry.

The want of a proper arrangement, and due explanation, of the results of the various trials he had at that time made, has induced him to prepare the present publication, which appears particularly valuable both on account of the ingenuity with which the subject is treated, its novelty, and the number of facts that are adduced in its support. We are agreeably led to doctor V.'s experiments by a very concise account of the progress of the science of electricity, down to the present discovery. In giving this account, the author brings to our view an opinion that has been maintained by some, that the electrical fluid was the soul of the universe; from which he conceives physiologists were led to suppose, that it performed some important office in the animal œconomy; and accordingly substituted it for the *animal spirits*.—The doctrine however remained in obscurity, notwithstanding its probability was supported by the agreement of the electrical fluid in velocity and subtilty with the nervous; and by facts drawn from the history of the *torpedo*, *gymnotus electricus*, and other electrical fishes. This question Dr. V. seems to think at present determined by the discovery of a peculiar electricity in animals.

In prosecuting his experiments the author appears first very properly to have repeated the trials of professor Galvani, and afterwards to have instituted others of a different kind, and which had a probability of leading to different conclusions.—The application of the whole in the explanation of the laws of the animal œconomy is attempted with a considerable share of ingenuity and acuteness of observation; though in some respects both the medical and philosophical reader will probably draw different conclusions from what has been done by Dr. V. To give a distinct view of the different and very numerous experiments that are detailed in this work, would far exceed the limits of our labours; it may therefore be sufficient, if we point out the leading features of the work, and the general conclusions that the author wishes to support.

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Dr. V. began his experiments by fixing a coating of some metal on the nerves of frogs, and other animals, and then applying one end of a metal conductor to the coated parts, and the other to the surfaces of the thighs or other parts which had been stripped of their skin. In this way, the movements produced were strong, and they continued for a long time. These trials also proved silver to be the best conductor of the electricity of animals. From these experiments frogs seem to preserve their vitality the longest of any animal that the author has examined; and he was at first in hopes of establishing a measure of this principle; but from further trials, and a circumstance that he did not expect, he has found that impossible. The circumstance here alluded to is, that by pressing the coating lower down upon the nerve, that is nearer the extremity of the limb, fresh contractions may be produced. In dogs, fowls, and rabbits, the situation of the coating has been changed in the same way as with frogs, and even sometimes another coating has been applied to the muscles, but without success. This second coating has however been proved to be a proper means of exciting the vitality of the animal parts, when languid and nearly gone. Professor Galvani having asserted, that, if the coating were removed from the nerves, and left only upon the muscles, the movements did not happen, or were weak and infrequent; Dr. V. repeated the experiment, and was surprized to find them nearly as strong as in the common experiment. This success led him to new trials; such as to prove the possibility of producing the electrical appearances by making a communication between muscle and muscle, as well as betwixt muscle and nerve. Though the author has succeeded in producing contractions in this way in frogs, in other animals he has never been able to produce them. After the examination of the communication between muscle and muscle, our author was naturally led to inquire concerning that which existed between nerve and nerve. His facts respecting this matter are truly curious; they seem to prove, that nerves possess in every part a vital principle, which is destroyed in proportion to the frequency and intensity of the shocks. This principle also gradually perishes of itself, and always begins to disappear from the highest part. The experiments which prove, that new movements will take place by removing the coatings nearer the extremity of the limb, also evince, in the author's opinion, that the condition of the nerves by which they possess the power of exciting muscular motion, or the life [as he expresses it], continues longer in their extremities, than at their origin. On this point, the author puts a question which future physiologists may probably determine, 'Is not their origin that which I call their extremities?'

It has been objected to this doctrine, that since the discharges and movements take place by means of two metals of different kinds, the metal itself might supply the electricity; to this objection Dr. V. satisfactorily replies, that at different times he had produced shocks by being himself the conductor; and that sometimes one metal is sufficient for the experiment. In proof of this important fact, further trials seem necessary. Of it's truth, however, some proofs are adduced in the various trials that Dr. V. has attempted. In this part of our author's works, a set of experiments which were made before a committee of the academy of sciences at Paris are introduced.

These trials will furnish the reader with a variety of curious facts respecting the action of the electrical fluid on animals; and with respect to the power of different metals in inducing movements.

The fluids that give passage to the electrical fluid the author finds capable of conducting animal electricity. On this subject it has not escaped Dr. V.'s observation, that even among men there are some individuals who are good conductors, others who are less so, and some who seem almost non-conductors of electricity.

In order fully to determine a question of such difficulty and importance as the present, facts of different kinds must be required; and the author with great labour and industry appears amply to have provided them. As the nerves are the great springs by which the various functions of the animal œconomy are performed, it was natural for Dr. V., in investigating such a subject as the present, to fix his attention upon them.—His experiments in this way are very much extended; though by no means deficient in ingenuity, or unimportant in the conclusions to which they lead.—Supposing the nerves to be conductors of a fluid resembling electricity in its properties, tying them appeared to Dr. V. not to be capable of preventing its passage through them. He made ligatures, therefore, on the nerves of several frogs, but not one of them afforded the phenomena he expected. After instituting various experiments with a view to this matter, the Dr. found, '1st. That when the nerves are tied, the electrical fluid runs off from its direct course, when it meets with a better conductor.

' 2d. That when it has no other course to take, it follows that of the nerves.

' 3d. That when weak, it either does not pass at all, or, if it does, is not in possession of sufficient power to excite the irritability of the muscular fibre.'

On the whole, the author observed, that the ligature opposed the same obstacles to animal, that it did to artificial electricity. In making his first experiment with a view to the elucidation of this matter, the author carefully tied the nerve in such a way as rendered it perfectly in his power to remove it from the muscles, or bring it near them. It was curious to remark, that, if the ligature were but a small distance from the muscles, a very minute portion of artificial electricity only was required to put the leg of the animal in motion; but if the ligature were left in contact with the muscles, a quantity, in proportion to the other enormous, was necessary to produce the same phenomena.

The results of several beautiful experiments on this subject, made by Dr. V. along with Mr. Nicholson, are here introduced; which seem to have led the writer to the following conclusions. P. 67.

' On repeating this kind of experiment by myself, I have frequently observed, that the legs of which the nerves had been tied at a certain distance from the muscles, did not feel the action of a certain quantity of artificial electricity, although they were violently convulsed by exciting that which was inherent and peculiar to them.

' Perhaps this observation may serve to furnish us with a criterion, by which we may be enabled to calculate the force of animal electricity. If, for example, five, six, seven, or eight degrees of artificial electricity are not sufficient to awaken the muscular movements, and



we can produce them by the native electricity; we shall be warranted in concluding, that it is stronger than the known quantity of five, six, seven, or eight degrees of artificial electricity. Might we not by this means establish a common measure? Let this be submitted to the consideration of philosophers.

• The impediment which both animal and artificial electricity experience under the circumstances we have noticed, is owing to the approximation of the coats of the nerves. The coats of the nerves, then, are bad conductors.

• There exists in nerves a substance which appears well adapted for conducting electricity, and this is the medullary pulp itself. As this pulp is of extreme delicacy, I imagined, that by making it undergo some alteration, some changes might be produced in its conducting power.

This idea determined our author to make several trials with opium; and from them he found, that it scarcely ever extinguishes the vitality immediately. Sometimes in the space of about five minutes it deprived the piece of nerve enveloped in it of the power of conducting electricity. If it be allowed to exert its influence for some time, as 20 or 30 minutes upon any part, it generally accelerates its death. The solution appears also, from the author's observations, to possess much less activity than solid opium. The life of the nerves, as has just been observed, having appeared to Dr. V. to reside more in their extremities than origins, he attempted to ascertain the effects of opium applied to them; and found that it did not instantly destroy the life of the part of the nerve to which it was applied, but that it affected it in a specific manner, and that the affection extended to the source of the rest of the nerves, or more properly as far as the spine. This interesting fact seems to promise to the medical practitioner some advantages, if judiciously directed and properly considered. The author is of opinion, that it explains the advantages of blistering after Cotunnio's method, in a clearer manner than the theory that that author has adopted. After making further trials with opium in the manner that has been described, Dr. V. asks, why opium under certain circumstances acts on the nerves, but not under others? He avoids the investigation of the changes the nerves undergo by the application of opium to them; but his opinion appears to be, that they become bad conductors, and consequently the electricity, whether animal or artificial, relinquishes the nerves, and is dispersed.

We come in the following part of the work to the examination of the effects of opium when applied to the muscles, which is equally curious and interesting, though, perhaps, not quite so satisfactory as some other parts of the author's labours. That the fluid, which has been generally called the nervous fluid, is the same with electricity itself, we are by no means fully convinced, since many circumstances, which have been little noticed by our author, appear to us to make against such a conclusion. But as the reasoning employed in the support of the sameness of the nervous fluid, and that which constitutes electricity, carries with it a degree of probability, and is extremely plausible, we shall select it. P. III.

• I have asserted, that the nervous fluid is the same with electricity, and with good reason; for

\* Substances which conduct electricity, are conductors likewise of the nervous fluid.

\* Substances which are not conductors of electricity, do not conduct the nervous fluid.

\* Non-conducting bodies, which acquire by heat the property of conducting electricity, preserve it likewise for the nervous fluid.

\* Cold, at a certain degree, renders water a non-conductor of electricity, as well as of the nervous fluid.

\* The velocity of the nervous fluid is, as far as we can calculate, the same with that of electricity.

\* The obstacles, which the nerves under certain circumstances oppose to electricity, they present likewise to the nervous fluid.

\* Attraction is a property of the electric fluid, and this attraction has been discovered in the nervous fluid.

\* We here see the greatest analogy between these fluids; nay, I may even add, the characters of their identity.

\* As to what regards the attraction, I may perhaps have been deceived in my experiments, or have fancied what did not exist.

\* But though I may mistrust my own observation on this point, yet the Committee of the Academy of Sciences at Paris, with whom I repeated the experiments upon animal electricity, and who were witnesses to the attraction in a less equivocal manner than I was, could not easily be mistaken.

\* They placed a prepared frog in a vessel, which contained the electrometer of M. Coulomb, charged negatively and positively by turns. In both cases, in exciting the animal in the common way, the ball of the electrometer was attracted. (See *Med. Eclairée, ou Journal redigé, par M. Fourcroy, T. 10, n. 11. pour Août 1792.*)

\* If we reflect, at present, upon the phenomena presented by the torpedo and gymnotus; if we consider that the fluid discharged by them is conducted or arrested by the same substances, which conduct or arrest the nervous fluid; we cannot avoid being convinced that the shock of the torpedo, and the shock and spark of the gymnotus, are effects of the same cause, which produces the movements in the frogs, fowls, cats, dogs, and horses, made the subjects of experiment.

\* And as it would be absurd to assert, that the property of the torpedo is derived from a cause different from that of the gymnotus, because the torpedo does not emit sparks; so it would be equally absurd to maintain, that the fluid of frogs, fowls, cats, dogs, &c. is not the same as that of the torpedo and gymnotus, because the former neither gives shocks, nor emits sparks. The principle is the same. By means of this principle, all the effects may be explained; consequently it would be contrary to the laws of philosophizing to admit of any other.

\* If the principle is unique, it must be electricity; for if we examine every species of animal, we shall meet with every character of this fluid.

It has been long well known that electricity cannot act but under the two opposite states of *plus* and *minus*, or where there is a want of equilibrium. This has been brought as an argument against the doctrine of our author, for since all the parts of animals are conductors of electricity, no accumulation can take place, which might otherwise have been suspected. This difficulty of the parts of animals being charged



charged in *plus* or *minus*, under such unfavourable circumstances, the author confesses he cannot explain, yet he is convinced that it takes place. In support of this, the author reasons from the phenomena of heat in animated beings; but the analogy is not in our opinion so satisfactory, or perfect, as the author seems to imagine it.

The parts, which seem the best calculated to perform the office of condensing the electricity of animals, are the muscles. These Dr. V. finds to have in their structure and distribution of parts a very great analogy to the electrical organs of the *torpedo* and *gymnotus electricus*. To the many great and very important offices that the muscles have been destined to perform, the author has therefore assigned them one probably still more important, that of condensing electricity.

The nerves dispersed over the surfaces of the cylinder, or small jars of muscles, appear therefore to be the threads that conduct this fluid; and they are so disposed as to form communications with each other; but the means by which this communication is established have not yet been discovered.

We have before observed the necessity for two contrary states of electricity, a positive and negative; the former of these is supposed by Galvani to reside in the nerves or inner surface of the muscles; the latter in the outer surface; or both equally in the nerves, and in the muscles. Dr. V. here puts a question, that perhaps will not be easily determined, viz. whether all the motions of muscles be effected by the same instrumentality? He thinks that the heart, vessels, stomach, intestines, in short, all the muscular parts not governed by the will, act by a simple *efflux* of electricity, which he supposes to exist in the nerves in two different states. And it is *specific stimuli* that (he thinks) 'give a determination to this *efflux*, or discharge.' There being no electrical fluid condensed in these viscera is the reason, according to this author, that, by means of a coating and conductor, shocks cannot be excited in them, as in the muscles of voluntary motion. But though he has not been able yet, by artificial electricity, to excite the irritability of these viscera, he thinks we ought not thence to conclude, that electricity is not the cause of their motions. But on this point let us hear the author himself. P. 143.

'Let us recall to our recollection, that the simple approximation of the coats of the nerves, under certain circumstances, destroys the action both of native and artificial electricity. If the nerves of the organs, of which the operations are spontaneous, are disposed in such a manner as to refuse a passage to this fluid when it is directed upon them, it is certain that the movements will not take place. Nor can electricity when applied to the organ itself, however strong it may be, produce the least effect, because it does not act as a stimulus, but by another law, as will be shewn in the fourth section.

'But that the agent, which calls these organs into action is electricity, is demonstrable both from analogy and facts. These organs possess irritability in common with muscles. The irritability of the muscles is most powerfully excited by the animal electrical fluid. It is therefore very natural to conceive, that these organs experience the same effect. If I am not mistaken, we have incontestible proofs of this in the history of diseases of the nerves.

'A person seized with convulsions, one moment has very terrible shocks in his whole body; at another in the upper or lower extremities,

ries, sometimes the heart beats with violence, at others there is an involuntary flow of tears, one while the pulse is regular, at another irregular and in a state of spasmodic contraction, sometimes a partial pulsation is discoverable in some particular artery, whilst the regularity of the pulse announces that the rest of the arterial system does not partake of this alteration. Lastly, the muscles, and other parts possessing muscularity, are affected alternately, or at the same moment. Can we in these phenomena avoid being aware of the existence of a common cause?

After this, we find Dr. V. considering electricity in a different point of view; not as being confined to the nerves and muscles alone, but as dispersed or diffused over the whole body. He imagines, that this matter exists in different proportions in different kinds of animals, and that each has it's determined measure of it, in the way that each has it's proper quantity of heat. It cannot, he thinks, be kept in a state of equilibrium. Constant changes in the whole constitution of the animal being produced by muscular action, the secretions, evacuations, heat, and emotions of the mind. Electricity follows these changes, and consequently is never at rest, but always acting; and by giving a gentle impetus to the constituent parts of the machine, 'animates it and sustains it's life.' The existence of the fluid, he thinks, is supported by theory, and perfectly consonant to the known laws of physics. The discovery made by Mr. Walsh respecting the gymnotus, affords, in our author's opinion, a complete demonstration of this position. The remaining part of this section is taken up by an able defence of the author's doctrine against the opposition it has met with on the continent. We shall extract the concluding part. P. 174.

'That muscles, which we suppose to be organs charged with electricity, can at the same time be likewise conductors of this matter, appears a paradox. This however may be explained. The electricity which we shall call proper to the muscle, is, as it were, shut up in, and governed by the nerves.

'The nerves are so arranged as to appear only to constitute one and the same body with the fibres.

'The nerves alone are capable of receiving the electricity. They alone are conductors of it, and it is by them alone that this circumstance is effected.

'But the other parts which compose the muscle, are not similarly circumstanced with the fibre. They are not electrics, and of course the electricity finds an easy passage through them.

'To return to our present object. The action of artificial electricity as a stimulant of the nerves, does not become an argument against the theory of professor Galvani, for that does not exclude the influence of the native electricity.

'After having done away the difficulties proposed by the ingenious adversary, I must take the liberty of asking him, how it happens that prepared frogs sometimes give shocks on communicating betwixt a coated nerve and the legs, when immersed in water, without having recourse to a metallic conductor, but performing one's self the office of a conductor?

'And why in these animals have we these phenomena produced constantly at the first moment by means only of a metallic conductor, without the nerves or the muscles being furnished with a coating?

Having



Having now examined the facts and experiments which are brought in support of the curious and interesting doctrine of animal electricity, we must observe, that the circumstances upon which the author seems principally to found his reasonings are, the existence of electricity in animals, the power they have of condensing it, and the particular structure of the nerves, by which they are enabled to conduct this fluid without it's being dispersed among the surrounding parts.—How far the real existence of these different states are proved by the author, and, if proved, how far they afford a solid and satisfactory foundation for the doctrine in question, are points which we must leave to the determination of our readers, and to future observation and inquiry.

In the succeeding pages the author endeavours to explain, in a more extensive manner, the influence of the electrical principle, upon the animal economy. He therefore treats of muscular motion, the secretions, sensations, and nutrition, both in their natural and diseased states. In this investigation, however, the author chiefly confines himself to those points that relate to the subject under consideration.

The contraction of muscles has been attributed by Haller and others, to an increase of the power of attraction inherent in the moving fibre. This is only noticing an effect, the cause of which Dr. V. asserts to be electricity; and the process he supposes to be accomplished by the surfaces of the fibrils in a state of contraction being differently electrified from what they are in a state of relaxation. To this difference in the state or condition of the electricity in the muscles the attraction of the fibrils is owing: and, according to this hypothesis, an equilibrium can never take place. In support of this theory, the author adduces the known facts of electricity in increasing the cohesion of bodies, and of it's existing in two different states after a discharge. On this subject the author further concludes the nerves to be the only instruments that nature employs for changing the state of the electricity in the muscles, and for inducing movements in them. They possess an electricity of their own, by which they probably put the muscular electricity in motion; hence if a nerve distributed on a certain muscle be cut, tied, wounded, or in any manner injured, the muscle becomes paralytic, and incapable of performing it's office. Much ingenious reasoning, and some new judicious and ingenious observations will be met with, on this obscure and involved subject; and though the author's theory may probably go further than others have done in explaining the phenomena of muscular motion, yet it does not by any means appear to us to explain the whole.

Dr. V.'s observations and reflections on the different subjects of secretion, sensation, and nutrition, are extremely curious, and seem to deserve the serious consideration of the physician and physiologist. This part of the author's labours appears also particularly useful in affording to the humoralist a valuable and very instructive lesson. We have found it by no means easy to give a full and distinct view of a work which contains such a variety of experiments, upon which very different conclusions depend; therefore, for full information respecting the author's opinion, it will be necessary that the reader consult the publication itself.—It appears evident, that the whole chain of circumstances, which led to the present important discovery of animal electricity, had an undoubted tendency to establish the belief of a near relation existing between it and artificial electricity. But of the reality of this relation,  
or

or of the fameness of the influence discovered by Galvani, and that of the electrical fluid, we must own that we are not satisfied either by the experiments, or the ingenious reasoning of our author. Indeed to us the influence discovered by the ingenious professor of Bologna does not appear to be perfectly reconcilable with any of the known laws of nature. By giving this opinion, however, we do not by any means intend to detract from the great merit of Dr. V. as an able experimenter, a good physiologist, and an ingenious physician. A. R.

## NATURAL PHILOSOPHY.

ART. X. *An Examination of the new Doctrines in Philosophy and Theology, propagated by Dr. Priestley. With some short Strictures of the Power of the Civil Magistrate, as the Ordinance of God.* By Alex. Colden. Svo. 165 pages. Price 2s. 6d. Berwick, Pherfon. London, Law. 1793.

THE points on which Mr. Colden undertakes the refutation of Dr. Priestley are these three: whether essential active powers can be properly ascribed to matter: whether soul and body in man may with propriety be considered as distinct substances: and whether, according to the testimony of scripture, Jesus is to be considered as a mere man. If there be any thing deserving the attention of the philosophical inquirer in any part of this publication, it is in what the writer advances on the first of these heads. We shall give the substance of his remarks nearly in his own words.

The only true sources of our knowledge are sense and testimony. We have no reason to question the truth of our simple perceptions; but we deceive ourselves as to the degree, or extent of knowledge, to be obtained by means of sense. Unseen things not pertaining to the province of sense, whatever knowledge we have of these must be derived from some other source, that of testimony or faith.

Dr. Priestley's hypothesis concerning matter is, by his own confession, liable to this objection, that it supposes matter to act where it is not present. To this objection he makes no other reply, than that it affects the hypothesis of former philosophers as well as his. Newton appears to have been sensible of the force of this objection to his theory of gravitation, and makes it a query, whether gravity might not be a secondary or relative quality of bodies, effected by the energy of a subtle ether expanded through the whole system of nature. Against the existence of this supposed ether it is urged, that if it were the cause of the cohesion of the parts of grosser bodies, it would require another still more subtle fluid to preserve it's parts in a state of cohesion, and so on *in infinitum*. But it may be fairly questioned, whether the particles of ether have any cohesion one with another, and whether any mechanical power can be found capable of arresting their mobility. In consequence of the universal law of fluids, that they press equally every way, they are mechanically in a constant disposition towards motion. Nothing of this has place in the cohesion of hard bodies. A hard body has comparative solidity, but is at the same time vulnerable and passive. A fluid body is comparatively invulnerable and impassive. An arrow leaves traces of it's path in a  
hard



### Lady Manners's *Poems*.

hard body, but none in the air. A fluid may be supposed to have been formed of such a texture, as to be inaccessible to any foreign mechanical power, yet with such force as to be capable of being the principal mechanical agent in nature. The supposition of such an ether, supercedes the necessity of the new power, with which Dr. Priestley supposes matter to be invested.

Dr. Priestley's notion of the penetrability of matter is wholly incomprehensible. By the impenetrability of matter is meant, the power which every primary particle has of possessing it's own place, to the exclusion of all others. Now, it is impossible to comprehend, how one atom or particle can occupy the place of another, till that other be first dislodged. This is equally true with respect to the particles of all bodies whatever, whether fluid or solid. The doctrine of the penetrability of matter involves the evident contradiction of supposing two or more tangible extensions to be but one and the same tangible extension. Tangibility, which is universally considered as the discriminating character of body, must originate in solidity and extension. An hypothesis, which supposes matter to exist divested of what is essential to it's existence as matter, is absurd.

To show the insufficiency of the power of attraction and repulsion, supposed by Dr. Priestley to be essential to matter, and to be in a state of constant energy in concentric circles, about a central point, it must be observed, that equal and opposite powers destroy each other. If these opposite powers of attraction and repulsion be equal, they must cease to produce any effect. If they be unequal, the weaker force will be destroyed by the greater, which will continue to act alone with the excess by which it exceeded the weaker power. Upon this hypothesis, it is said, that the particles of matter, however near they approach, never come into actual contact; and several experiments are referred to in confirmation of this doctrine. But can any one so far doubt his sense of feeling, as to question whether he touches a pen with his fingers when he guides it in writing?

This specimen of Mr. C.'s talents for metaphysical speculation will be sufficient to enable the reader to form a judgment how far he is qualified for the encounter which he has undertaken. In the scriptural and political discussion of this pamphlet, we perceive nothing sufficiently new to require a particular account.

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### POETRY. THE DRAMA.

ART. XI. *Poems* by Lady Manners. Small 4to. 110 pages. Price One Guinea in Boards. Bell, 1793.

It is a circumstance which has a favourable aspect with regard to the state of public manners, when ladies of rank have the good sense to aspire to a kind of distinction, superiour to that which attends high birth, and, occasionally at least, to retire from the circle of fashionable dissipation, for the sake of enjoying the pleasures of polite literature. After having so lately paid our respects to lady Burrell as a votary of the muses, we are happy to be called upon to announce the public appearance of lady Manners in the same train; and to give it as our opinion, that, although the *Republic of Letters* is too jealous of the equal rights of it's citizens to pay homage to titles, this lady has pretensions, which  
will

will not fail to introduce her with honour at the court of criticism. Her claims are not indeed of that superiour kind which will command a place among the first order of poets: or is she always so attentive to the harmony of her numbers, or the elegance of her diction, as to leave no room for the charge of negligence. But the pieces breathe throughout the pure spirit of virtuous sensibility, and discover a heart capable, in a high degree, of feeling all the "dear charities" of domestic life. As a mother, a wife, a daughter, and a friend, lady Manners in several of these pieces appears peculiarly amiable. The language, if sometimes prosaic, possesses the charm of simplicity, and the general effect upon the mind of the reader is to produce, if not high admiration, yet pleasing serenity. The principal pieces are of the ballad, or the elegiac kind, and are adapted to excite tender sympathy. In one or two instances, where the author passes from the sentimental to the didactic, she is by no means successful. Her reflections on the prevalence of fashion, though containing just observations, and written with the best intentions, are very prosaic. None of the tales are short enough to be copied: and to quote detached passages, where the effect depends upon the story, would be injustice to the poem. We must therefore confine our extracts to the smaller poems; and shall select the two following pieces. P. 89.

‘ ON LEAVING LEHENA, IN OCTOBER, 1788.

- ‘ Dear fields, where oft in infancy I stray’d,  
When every trifle charms the vacant mind!  
Kind groves, that wrapp’d me in your circling shade,  
When thoughtful Science first my soul refin’d!
- ‘ Say, must I bid this lov’d recess adieu,  
Once more to float on Dissipation’s tide?  
Where shall I meet with friends so safe, so true,  
To whom I may my careless youth confide?
- ‘ Where yon tall elms have form’d a dark retreat,  
How oft the showers of April did I shun!  
Beneath the limes that overhang yon seat,  
How sweet my shelter from the summer sun!
- ‘ Or when rude Boreas urg’d the chilling blast,  
And desolation darken’d all the plain,  
Musing I wander’d o’er the wintry waste,  
And knew my charms more transient and more vain:
- ‘ For soon again shall Phœbus’ golden beams  
Restore the meadows to their pristine bloom:  
But not his brightest, not his warmest gleams  
Can wake my slumbering ashes from the tomb—
- ‘ Till the last trumpet with terrific sound  
Shall call the trembling culprit to appear,  
Where perfect Justice shall my guilt confound,  
Or endless Mercy ease my anxious fear.
- ‘ Whene’er the inclement skies compell’d my stay  
Within the walls of yon sequester’d dome,  
How very short appear’d each sullen day,  
While o’er the storied page my eyes did roam!

• Or



- \* Or when, exchanging books for free discourse,  
A Parent's words instructed as they pleas'd,  
While to her words her actions gave new force,  
My mind example more than precept rais'd.
- \* She taught me humbled goodness to revere,  
To cheer the sad, to succour the forlorn;  
Taught me to think bright Virtue only fair,  
And senseless Pride to treat with equal scorn.
- \* Sometimes the Friendly Sisters \* too would come,  
Their conduct blameless, and their souls sincere,  
Adding new pleasure to our peaceful home,  
For heaven-born Friendship can each scene endear.
- \* But now no more Maria glads our eyes,  
No more with her the verdant fields we tread:  
Med'cine in vain its healing virtue tries;  
Our lov'd Maria's number'd with the dead!
- \* Yet, Anna, cease this unavailing tear,  
Utter no more that deep, heart-rending sigh:  
Maria's body wastes upon the bier;  
Maria's purer soul can never die.
- \* Methinks, she views you now with tender care,  
She drops a tear of pity to your woe:  
Ah! then, your fainted Sister's quiet spare,  
Who can no sorrow now but Anna's know.
- \* Alas! while I indulge the pensive strain,  
Apollo sinks into the lap of Night:  
When he illumines next yon western plain,  
No more this lawn shall open to my sight.
- \* Stay, envious Cynthia, suffer yet one view!  
To-morrow I these blissful meads forsake:  
From her moist veil she shakes the silver dew,  
Deaf to each feeble accent that I speak.
- \* Then farewell each regretted, rural scene,  
Each rising tree my careful hand has nurs'd!  
Long may your branches crown this happy green,  
When these frail limbs lie mouldering in the dust!

P. 79. \* TO CONTENTMENT,

- \* Contentment, rosy, dimpled fair,  
Thou brightest daughter of the sky,  
Why dost thou to the hut repair,  
And from the gilded palace fly?
- \* I've trac'd thee on the peasant's cheek;  
I've mark'd thee in the milk-maid's smile;  
I've heard thee loudly laugh and speak,  
Amid the sons of Want and Toil.

‘ Yet, in the circles of the Great,  
Where Fortune’s gifts are all combin’d,  
I’ve fought thee early, fought thee late,  
And ne’er thy lovely form could find.  
Since then from Wealth and Pomp you flee,  
I ask but Competence and Thee.’

The volume is printed with uncommon elegance: and a very beautiful head of lady Manners, engraved by Condé, from a painting of Cofway’s, is prefixed.

ART. XII. *Marat. A Political Eclogue, in Imitation of the Daphnis of Virgil, with Variations, Imitations, and Notes, critical and explanatory.* 4to. 29 pages. Price 1s. 6d. Ridgway. 1793.

THERE being somewhat mysterious in the drift of these verses, rather than hazard our own conjecture, we shall give the author’s argument.

‘ Rose and Burgefs, two celebrated directors of the ministerial journals, and occasionally given to writing in them, meet and lament the death of Marat. The one regrets the mischief which their cause may sustain by his untimely loss; the other, consoling himself with the memory of the good he has already done it, decrees him immortal honours.’

In filling up this outline, the poet makes pretty free with several great names, both in his text and his notes. Of the turn of the writer’s satire, as well as of the strength of his political talents, the following lines may afford some idea. P. 14.

‘ Far to the west a *Vandal* city lies,  
Whence caitiff science, whipt and banish’d, flies,  
Where high-church reason bids a loyal mob  
Preach, pillage, argue, burn, convince and rob;  
There flame thy altars, there thy shrine we raise,  
While vestal *poissardes* guard the sacred blaze.  
Thence smile benignant on our harmless sports,  
Nor scorn the pastimes of anointed courts.  
First in their ranks thy civic sons appear,  
*Reeves* in the van, and *Impey* in the rear;  
Spies, affidavits, dungeons, whips, and axes,  
Sure war, sure want, sure death, and surer taxes  
March in their train——’

The writer is not very scrupulously exact in adhering to his classical model.

ART. XIII. *The Pindaric Disaster: or the Devil Peter’s best Doctor. A Tale.* By Paul Pungent, Esq. 4to. 15 pages. Price 1s. [No Bookseller’s Name.] 1793.

‘ Do buy the book, it must be worth a shilling.’  
So says the author in his motto—for, after the laudable example of Peter Pindar, this versifier too makes his own mottoes; but, gentle reader, give him not too hasty credit; for, unless thou deem of a shilling more vilely than we, thou wilt think it ill bestowed,



bestowed, only to be told, in dull rhyme, that it chanced to Peter to swallow a spider, and that

' This spider has tainted his body and soul,  
And pure thoughts can ne'er flow from a bosom so foul.'

ART. XIV. *Caernarvon Castle; or the Birth of the Prince of Wales: An Opera, in two Acts. First performed at the Theatre Royal, Haymarket, August 12, 1793. Dedicated, by Permission, to His Royal Highness the Prince of Wales. 8vo. 39 pa. Pr. 1s. Lane. 1793.*

A TRIFLE in honour of the 12th of august, the birth-day of the prince of Wales, in which the writer has somewhat too confidently presumed, that loyalty can, even upon the stage, supply the place of every other kind of merit.

ART. XV. *Democratic Rage; or Louis the Unfortunate. A Tragedy.* By William Preston, Esq. 8vo. 102 pages. Price 1s. 6d. Miller. 1793.

IT is a sad degradation of the honours of the tragic muse, to employ her in raising or supporting the temporary ferments of party rage. The dreadful catastrophe which terminated the life of Lewis XVI must have excited horror in every breast, not hardened by savage ferocity. Perhaps there are few of the true friends of liberty, who do not, from motives of policy, as well as humanity, regret that combination of impetuous passions, which produced the fatal decree. But the public mind has surely been by this time enough excited, we will add *irritated*, on this occasion. There was little necessity for the further stimulant of a tragedy, exhibiting, with all the heightening which dramatic ingenuity, and a genius not destitute of poetical ardour could supply, the last scenes of the life of this unfortunate monarch. The piece, it is true, as a literary production, has some merit; but the author would, in our opinion, have deserved higher praise, had his talents been exercised upon a less exceptionable subject.

That we may not, however, appear on this account to treat the work with undeserved neglect, we shall not dismiss it without making one quotation. We select part of a scene in which Kersaint and Sieyes converse on the political character and state of the French nation. P. 69.

' *Kersaint.* And what are we, that emulate the Romans?—

A skipping, dancing, dissipated crew,  
With bursts of wild ferocious levity.

' *Sieyes.* Thy censure is unjust;—our nation boasts

Th' exalted aims and comprehensive views

Of mild philosophy, with lib'ral arms,

Embracing all mankind—the statesman's skill

In council, and in treaty—science led,

From the sequester'd lamp and barren toils,

To wed with commerce in productive union,

And great inventions, both for peace and war,

Are their glad progeny. Among the crowd,

If luxury prevail and levity,

Blame a corrupted court, from age to age,  
 With base examples of unblushing vice,  
 And wild extravagance exhausting art,  
 Tainting the public eyes, and public mind  
 With gross pollutions, canst thou wonder then,  
 If yet some stains are found, the foes of freedom,  
 With triumph, mark them, and on freedom charge  
 What want of freedom caus'd.

‘ *Kerf.* Assert thyself.—

Profound research and a commanding soul  
 Are thine; and wilt thou stoop to practise arts  
 That dignify such things as Robespierre?  
 Resist, with firmness, the vile populace;  
 Oppose thy bosom to the roaring torrent.—  
 Were glorious talents, philosophic views,  
 And mild humanity ordain'd to follow  
 The guidance of the rabble?

‘ *Sieyes.* Yet, my friend,  
 That guiding rabble is conjoin'd, by fate,  
 With freedom's cause.

‘ *Kerf.* Then, desp'rate is that cause,  
 If such support it needs,—a worthless rabble,  
 The ministers of luxury, the spawn  
 Of dissipation join'd with sudden famine!

‘ *Sieyes.* We may not, all at once, the habits form  
 That flow from steady freedom. It will need  
 Experience, time, and, chief, calamity,  
 That stern, but useful teacher, to restrain  
 The wild exuberance and impatient warmth  
 Of public mind, intoxicated, now,  
 With copious draughts of power; but, we shall see  
 A British spirit fill the Gallic breast.  
 As yet, their liberty, like sumptuous garments  
 Giv'n to some mendicant, restrains and galls  
 Th' unpractis'd wearer.

‘ *Kerf.* True, the past oppression  
 Disfigur'd and embruted human kind;  
 Proscribing free research, and lib'ral thought,  
 And virtuous motive; binding up the tongue,  
 In abject terror; that the feast of reason,  
 And holy interchange of mind with mind,  
 Were here unknown; and frivolous delights,  
 The dice, the dance, and vague licentious love,  
 Were call'd in aid, to banish rising thought,  
 That told men they were slaves; and idle noise  
 And mirth dissembled drown'd the hated cry  
 Of jealous despotism, resounding ever,  
 In tones severe and hollow, to the fears,  
 Freezing the heart's warm currents as they flow.—  
 But why should Louis expiate the crimes  
 Of tyrants that preceded?—We are witness,  
 He meekly bore his faculties, and lean'd



To wholesome counsels, zealous to concur  
In every project for the public weal.

' *Sic*yes. I know it—but the common herd retain  
A savage mem'ry of the past oppressions ;—  
Hence their excesses, hence the mournful waste  
Of noble blood.—Ye rulers of mankind,  
O never drive the people to despair.  
Feed them with hope, and they will much endure ;  
Still teach them to look upward to their king  
For cure of evils ; let them not be taught  
To right themselves, and know their dangerous strength,  
A fatal secret for the governor,  
And for the crowd themselves ; for, that once known,  
First, they remove their wrongs and grievances,  
They next secure their rights, but this perform'd,  
Good, in itself, injurious in the means,  
'They rest not here content, but, flush'd with conquest,  
From bond-slaves, they commence insulting tyrants,  
And use their pow'r, with insolence, proportion'd  
To their past abject state.'

#### THEOLOGY.

ART. XVI. *The Truth, Inspiration, Authority, and End of the Scriptures, considered and defended, in Eight Sermons, preached before the University of Oxford, in the Year 1793, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury.* By James Williamson, B. D. of Queen's College, Oxford; Prebendary of Lincoln, and Rector of Winwick, Northamptonshire. 8vo. 239 Pages. Price 4s. in Boards. Oxford, Cooke. London, Robinsons. 1793.

*Line upon line and precept upon precept*, was surely the motive of the founder of this perpetual Bampton lecture. Though the business is annually committed to a new hand, yet the task itself is still the same; and the lecturer finds himself in a situation, not unlike that of the poet-laureate, who, at the commencement of every year, is obliged to give an old subject a new cloathing. The present lecturer prudently abandons, in hopeless despondency, the project of discovering new arguments on the beaten topics prescribed by the founder's will; and, without at all attempting, as some of his predecessors, either by themselves or their *deputies*, have done, to ransack the old magazines of eastern or western lore, in search of rusty armour for this periodical combat, very prudently contents himself with the ordinary weapons that lie ready at hand.

After a general introductory discourse on the importance of truth, in which obvious precepts are given for distinguishing truth from error, and for guarding against the arts of sophistry, Mr. W. gives a general sketch of the arguments for the truth of the scriptures, defends their inspiration, and establishes their authority as supreme and decisive in all religious questions. He then treats of the doctrine of Christ's atonement, examining the objections which have been raised

against this doctrine, adducing the principal authorities from scripture in support of it, and pointing out the particular uses to which it is capable of being applied. In a discourse on the nature of christian faith, a general view is taken of the doctrines of the church of England, in comparison with the tenets of it's adversary, in order to determine which are most agreeable to the holy scriptures; and the lectures are closed by a practical sermon on the necessity of obedience, in which the preacher shows what effect the profession of christianity ought to have upon our dispositions, our actions, and our words.

In the sermon on the truth of the scriptures, Mr. W. makes the following reply to objections lately urged by Dr. Edwards against our Saviour's prophecy concerning the jews, and the prophets prediction of the end of the world. p. 37.

‘ And here it seems proper to take notice of an objection\* lately urged to the prophecy concerning the jews, that our Saviour “ decisively foretold, that the generation then existing should not be totally extinguished, till it had witnessed this second and glorious appearance in the clouds of heaven.” Our Saviour's prophecy concerning the punishment of the jews, and his second coming to judge the world, is partly accomplished in the destruction of Jerusalem and the dispersion of the nation, partly we see it fulfilling before our eyes in the present state of the israelites, and partly we perceive it not yet fulfilled, as the world still continues, though we firmly expect Christ to be our judge. When we see so much of this prophecy distinctly and wonderfully fulfilled, and have such abundant testimony that Christ will hereafter come in the glory of his Father with his holy angels, we should rather think that the words, which respect the time of this event, ought to be understood in some other sense, which at the last day will be proved consistent with the rest, than that our Saviour and his apostles were either mistaken themselves, or taught their followers what they did not know to be true. When it is said in St. Matthew, (xvi. 28.) *Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom*, it does not follow, though this sentence be closely connected with the mention of the day of judgment, that by coming in his kingdom our Saviour meant to describe his most solemn and glorious act of royalty. His kingdom commenced at his resurrection; and he may in a very fit sense be said to be seen coming in his kingdom, whenever we see his power displayed in any signal act of vengeance upon his enemies, though he is not at that time personally visible. The rule here laid down by the author of this objection for the interpretation of words is not universally and strictly true. “ Whenever,” says he, (p. 14, l. 3.) “ the same word is used in the same sentence, or in different sentences not distant from each other, we ought to interpret it precisely in the same sense; unless either that sense should involve a palpable contradiction of ideas, or the writer expressly informs us that he repeats the word in a fresh acceptance.” Almost every word has many different meanings, and is used in each meaning with more or less latitude in different passages. Without, therefore, any contradiction of ideas or express declaration of the writer, we may judge that he uses the same word not *precisely* in the same sense, if the subject or the context warrant such an interpretation. And as the word *see* is frequently used for perceive, when  
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\* Dr. Edwards, in a sermon preached before the university of Cambridge, May 23. 1790. p. 19. l. 17.



no bodily appearance is mentioned, we may grant that Christ did not visibly appear at the destruction of Jerusalem, without giving up our belief in him as a true prophet, or our hopes that he will at the last day be the judge and rewarder of his faithful followers. The signal overthrow of the jewish kingdom, and the vengeance executed on God's chosen people, are events of such importance, as may well be described in the boldest language of prophecy. The use, therefore, of such sublime images, as in their literal sense would figure the destruction of the world, is not (as this author asserts) "to embarrass revelation with perplexities, or to involve it in cimmerian darkness." We have seen the punishment of the jews for their rejection of Christ, and we are thence cautioned to beware, that there be not found in any of us an evil heart of unbelief. As long then as the gates of hell cannot prevail for the extinction of christianity; so long we shall expect, that he will in due season fulfil his words, and finally triumph over all his enemies. For though we now only know in part; yet at the last day we shall know even as we are known, and see the truth and consistency of all God's dispensations.

"The predictions of the apostles concerning the end of the world," are also said (p. 11, l. 5.) "to furnish examples of considerable error." But it does not appear, that they *knew the times and the seasons, which the Father hath put in his own power*; (Acts i. 7.) or that they had any authority, when they preached the gospel, to define the time of the general judgment. An exhortation, therefore, not to be overtaken by the suddenness of Christ's coming ought not to be converted into a decisive prediction, that this event would happen in that very generation. The epistles, though directed to the christians then alive, were intended for the edification of the church to the end of the world. Whatever therefore is said to them, may be understood to be said to all; and saint Paul's description of the manner of our change at the day of judgment may be applied to the christians, who shall be then alive. The same may be observed concerning saint Peter's caution (1 Pet. iv. 7.) *to be sober, because the end of all things is at hand*; and saint Paul's remark to the Hebrews, that they could *see the day approaching*. (Heb. x. 25.) Saint Paul in his second epistle warns the thessalonians *not to be troubled, as if the day of Christ was very near*; (2 Thess. ii. 2.) since that day should not come, *till the man of sin was revealed*. (ii. 3.) And though this expression does not positively affirm, that it was at any considerable distance; yet the description of the man of sin agrees very well with a system of spiritual corruption, how long soever it may continue. St. Peter also informs us, that *there shall come in the last days, scoffers, saying, where is the promise of his coming?* (2 Pet. iii. 3, 4.) To this he answers, *beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness*. (iii. 8, 9.) We may therefore conclude that the coming of our Lord is certain, though it may seem to be delayed; and though some parts of his prediction may be difficult to be explained at present, yet we may rest assured that *heaven and earth shall pass away, but his words shall not pass away*. (Matt. xxiv. 25.)

A cursory notice is taken of some remarks on inspiration in Mr. Belsham's *Essays Philosophical, Historical, and Literary*; and replies are made to the objections against the doctrine of atonement urged by Dr. Priestley, in his *Corruptions of Christianity*. But we find nothing

in these refutations which will entitle the writer to much applause for logical or critical acumen. The discourses are, in point of style, correctly written; but as a course of theological lectures, they are in many respects exceedingly defective.

ART. XVII. *Sermons on various Subjects, published at the Request of a Congregation of Protestant Dissenters in Wakefield.* By William Turner. 8vo. 454 pages. Price 6s. in boards. Johnson. 1793.

THESE sermons appear in the world in consequence of a written request, signed by the principal members of the congregation, of which the author had continued minister to the seventy-eighth year of his age. They may therefore very properly be considered as an aged father's farewell advice to his children. And this character perfectly agrees with the general spirit and turn of the discourses. They are not dry and abstruse dissertations, but plain and affectionate addresses, evidently dictated by an enlightened understanding and a benevolent heart. So much of the 'milk of christian kindness' is poured forth through these discourses, as will leave the reader no room to doubt that the author has imbibed an uncommon portion of the spirit of his master. At the same time, they are sufficiently enriched with sound criticisms, just remarks, and wise counsels, to prove that he has been a diligent and liberal inquirer after truth, a judicious observer of mankind, and a well instructed preceptor in the useful science of christian morals. If they be not embellished with the last finishings of an elegant style, they possess the superior merit of being written with unaffected ease and simplicity, and with all the ardour of a mind intent upon the single purpose of doing good.

That something more is to be expected from these sermons than mere common-place harangues upon general topics, will be seen from the following address to young people on the government of the tongue. Having urged some general arguments to enforce the practice of this duty, the author thus proceeds. p. 14.

'Now, as these things are undoubtedly true, you, my young friends, cannot but see that it is of the greatest moment to your innocence, honour, and happiness, to endeavour early to acquire the eminently laudable and useful qualification, of a well-regulated and discreet discourse. Be not impatient to give utterance to every half-formed thought in the very moment of conception, lest it be ill-timed, misplaced, or evil; but, before you speak, weigh well the purport, quality, and tendency of what you are going to say, and how it is likely to affect, or to be relished by, those who hear you; and consider and examine it afterwards by the same rule.

'Perhaps an adherence to this rule may sometimes keep you silent in company: But what then? Your youth will be a sufficient apology and vindication with all those whose good opinion you can reasonably wish; and by that silence you will, at once, confirm the useful habit of self-restraint, and collect from others materials for inoffensive, instructive, and profitable discourse, in  
future



future. You can have no reason to be ashamed of what the psalmist resolved on for himself, "to keep the mouth as with a bridle;" nor of what the apostle esteemed a high perfection, "not to offend with the tongue." Say not that such reserve will subject you to the reproach of dullness, and a want of sense or spirit; for, on the contrary, by an appearance of respectful attention to others, and by a thousand nameless modes of expression in the eye, countenance, and gestures, corresponding to what you hear, you may manifest a fine understanding and strong sensibilities, much better than by everlasting prattle; and a few just remarks, briefly expressed, and dropped with diffidence, will gain you credit with all about you, for more good sense and vivacity, than perhaps you are owners of. However, a reputation for sprightliness and fancy is always ill purchased by the forfeiture of prudence or good-nature; by offending any ear, or wounding any heart; and you must be uncommonly fortunate indeed, if, in the unguarded volubility of the tongue, you do not stumble on one or the other.

Probably you may have been told, that politeness forbids such restraint and reserve; that the laws of good-breeding indispensably require from every one to exert themselves, to keep up the vivacity and good-humour of the company. But, if this be meant as a vindication of the common sort of talkativeness, it must certainly be a wrong rule, or much misapplied. For it is not possible that any thing can be really polite, that is not both elegant in itself, and pleasing in its effects: but what can be more ridiculous or disgusting, than a perpetual rattle of unmeaning insipidities? Than to have one's attention kept in continual waiting on a chime of fashionable words and phrases, wretchedly misapplied, and meaning nothing? No wonder that we often find such companies, at breaking up, heartily tired of, and displeased with, each other, as their sarcastical remarks afterwards sufficiently manifest. And can this be politeness?

But, you will say, most fashionable people, and even the great, practise it.—It may be so—but, alas! most fashionable people, and many of the great, have been wretchedly ill-bred, and remain utter strangers to true politeness, both in theory and practice. It is not the condition of the people that makes their manners polite; but the propriety of their manners that makes the people polite. Do not then, even in matters of politeness and good-breeding, yield implicit faith and submission to mere authority of example; but judge for yourselves of what is truest and best. Instead of engrossing a large share of conversation to yourselves, true politeness requires you to endeavour, by modest enquiries, to draw out others into discourse; especially on such topics as you have reason to believe are most agreeable to them, or which they understand best, and can display their own talents most happily upon; and then to yield them a respectful attention. This, my young friends, you will always find, both most profitable to yourselves, and most obliging to others; and consequently most consonant to good sense and true politeness.

‘ Let not the wrong examples of too many of your elders betray you into an imagination, that what one lets fall in common conversation, is of no significance. For if it be merely insignificant, it is surely unworthy of rational creatures to utter, and an abuse of the attention and time of those to whom it is addressed: but it is far from being insignificant to *you*; it is attended with many important consequences. All about you will take from it their opinion of your head and heart. If what you carelessly let fall be only unmeaning impertinence and nonsense, they will despise you as of weak and unfurnished understanding; but if it be licentious drollery, wanton buffoonery, or spiteful sarcasm, though you perhaps may mean only to display your wit and spirit, and to create a laugh, others will conclude, and justly, that, besides a weak head, you have also a corrupt and depraved heart. Thus, by the licentious sallies of an unrestrained tongue, do many young persons bring blemishes on their own reputations that can never afterwards be removed. So necessary is it to keep the tongue both from what *proceeds from evil in you*, and from what may *bring evil on you*.

‘ And surely with no less caution should it be kept from whatever may *produce evil to others*. Be careful therefore to refrain from all *evil-speaking*, detraction, and censoriousness. With regard to characters, either treat them with tenderness, or treat not of them at all. They are of a delicate texture, and of unspeakable value; handle them therefore as you would the finest and richest fabrics of the loom: display their beauties as much as you please; but conceal their imperfections, if you observe any; and, if you can, repair, or at least excuse, their defects, when noticed by others. ‘Tis wantonness to sully them; ‘tis cruelty to tear out a rent. In short, whenever reputations are concerned, recollect and follow that golden rule—Do as you would be done unto; speak, as you would be spoken of, in a like case. Thus should you, as the psalmist advises, keep your tongues from evil.’

The subjects of the discourses in this volume are as follow: *The importance of good principles to the young—Careful attention to the Word of God recommended to youth, as the best security against moral pollution—Pharaoh’s question to Jacob improved; or, the wisdom of attention to the progress of life—A careful attention to the faithful and diligent discharge of each man’s proper duty and office recommended—The end of the wicked—The hope of the righteous—The proper enjoyment of prosperity—The intention of Providence in the vicissitudes of the present state—The gospel preached to the Poor—The good Samaritan—Useful reflections on the history of the rich young man—Instances of our Lord’s filial behaviour to his parents.*

ART. XVIII. *A Sermon, preached in the Parish Church of St. Nicholas, in the City of Worcester, on Sunday, the fifth of August, 1792, for the Benefit of the Severn Humane Society, instituted for the Recovery of Persons apparently dead. By the Rev. Robert Lucas, B. D. To which is added, an Account of the Proceedings of this Society to this Time. 8vo. 24 pa. Pr. 1s. Worcester, Tymbs; London, Evans. 1793.*



A DESIGN, upon which the stamp of benevolence is so strongly impressed, as that of the society instituted for the recovery of persons apparently drowned, ought, by all possible means, to be recommended to the attention of the public. The ingenious sermon now before us gives a very just and lively representation of the happy effects, which are to be expected from charities of this kind. Among other considerations, it is very judiciously remarked, that the probability of restoration is not confined to the operations performed on apparently dead bodies dragged from the water, but that the same means may prove equally efficacious in many cases of convulsions, apoplexies, strangulation, and suffocation. Notwithstanding the total disappearance, in these cases, of all the phenomena of life, it is remarked, there may still remain some portion of the vital principle which, by skilful management, may be again invigorated. This subject certainly deserves still further investigation; and some of the papers annexed to this sermon may be of use to those who are inclined to make it. These are, an account of the persons restored to life in the counties of Gloucester and Worcester—Directions for the recovery of persons apparently dead—Hunter's remarks upon resuscitation—Plan of the Severn Humane Society—And a list of the directors.

ART. XIX. *A Sermon preached at Knaresborough, for the Benefit of the Sunday Schools, June 29, 1793.* By Samuel Clapham, M. A., Vicar of Bingley. Published by Request. For the Benefit of the Charity. 4to. 15 pa. Pr. 1s. Leeds, Binns; London, Johnson. 1793.

THE excellent tendency of sunday schools, and the happy effect already produced by them, are in this sermon described in language, in which are very happily united the characters of elegance and animation. The writer appears to have been warmly interested in his subject, and we can give him credit when he says, 'my sole object was to appeal to the conscience and to the bosom of each individual hearer; in making that appeal, I spoke only what I felt, and I spoke plainly because I felt sincerely.'

ART. XX. *A Discourse delivered to the Clergy of the Deaneries of Richmond, Catterick, and Boroughbridge, within the Diocese of Chester, at the Visitations held June 20, and June 25, 1793, and published at their Request.* By Thomas Zouch, A. M., Chaplain to the Right Hon. the Master of the Rolls, and Rector of Scrayingham, Yorkshire. 4to. 16 pages. Price 6d. York, Wilton and Co.; London, Robinsons. 1793.

THE *still small voice* of moderation is seldom heard amidst the noise and violence of contending parties—Otherwise, it might be hoped, that the excellent advice contained in this discourse would be of some use in correcting that acrimony with which religious controversy has of late, on all sides, been conducted. The candid author laments that so many theological questions have of late been discussed with blameable harshness of language; and promises

mises himself, that the experience of the unprofitableness, and the mischievous effects of theological disputation, will ere long produce a general disinclination to it. ' I cannot [says he] forbear to anticipate better things ; I cannot but intimate my hopes, that the time is approaching, when as our venerable Hooker has expressed himself, " a few words spoken with meekness and humility and love, will be more acceptable than volumes of controversies, which commonly destroy charity, the very best part of the true religion." Nothing could so effectually hasten this desirable event, as the abolition of those invidious distinctions in favour of particular tenets and forms of religion, which unavoidably produce, on the one side, artificial zeal in their defence, and on the other, a vehement spirit of opposition.

ART. XXI. *A Sermon preached at Chumleigh, May 7, 1793. At the Visitation of the Rev. the Archdeacon of Barnstaple. By James Parkin, A. M. Rector of Oakford. 4to. 24 pages. Price 1s. Law. 1793.*

In this sermon, some general observations are made on the great benefits which have accrued to mankind from the introduction of the christian religion, and of the christian ministry ; and on the importance of supporting a regular order of clergy, for the purpose of preventing a relapse into ignorance, vice, and barbarism ; whence it is concluded, that the clerical body ought not to be considered as a burden to the community. At the same time, however, it is remarked, that those, who are devoted to this office, ought to be strictly conscientious in the discharge of their duty ; and they are exhorted to make the moral improvement of their hearers the principal object of their labour ; to perform the public offices of devotion with unaffected solemnity ; and to be particularly attentive to the instruction of young persons. The sermon is well written, and contains several hints particularly deserving the attention of the younger clergy.

ART. XXII. *A Sermon preached at a general Ordination held in the Cathedral Church of Hereford, on Trinity Sunday, 1793. By Adam John Walker, A. B. Vicar Choral. Published at the Request of the Lord Bishop of Hereford. 4to. 20 pages. Price 1s. Hereford, Walker ; London, Robson. 1793.*

THE general topic, of the importance of cultivating religious principles and habits, or *exercising ourselves unto godliness*, is in this discourse handled, at considerable length, with much energy and animation. The preacher does not (as some zealous prelates have instructed their clergy to do) separate morality from religion, and set them at variance ; he considers them as, in truth, one and the same. P. 16.

' When it is said that religion or piety should be the act of our lives, the observation is such as to startle some, and be misunderstood by others : as if an impossibility were enjoined as a point of obligation ; or at least, a life of monastic abstractedness, incompatible with the relations and duties of society. But in fair and



and rational instruction, nothing is intended which can bear such an import. We speak only of religion as men, who are attentive to the force and importance of the terms, speak of virtue or morality. A man is not denominated virtuous, or a character considered as morally good, but for such conduct as demonstrates virtue and morality to be the governing principles of his life and actions. And religion, or piety, which is morality complete, entire, and perfect, cannot possibly admit of being otherwise considered. But how far is this from excluding the relative and social duties? Being parts of morality, they are essentially so of religion: which expects of us, that *he who loves God, love his brother also.*

ART. XXIII. *A Discourse addressed to the Congregation at the Chapel in Essex Street, Strand, on resigning the Pastoral Office among them.* By Theophilus Lindsey, M.A. 8vo. 52 pa. Pr. 6d. Johnson. 1793.

WITH this discourse Mr. L. terminates his stated clerical labours, and withdraws from public duty, 'to meet the unavoidable infirmities of nature in a private station.' From the manner in which it is drawn up, it appears that he retreats in the full possession of his faculties; and no impartial person, who compares the sentiments and spirit of this discourse with the author's former writings, and with his public character and conduct, will doubt, that he retreats with the dignity of an honest man, and of an able and faithful servant of the public—of one who has given unequivocal and singular proofs of integrity, and who has with great firmness and perseverance, but at the same time with great coolness and discretion, endeavoured to enlighten the world on a point, which he has judged to be of high importance to the interests of religion in general, and of christianity in particular. The restoration of the worship of God to it's original purity, by establishing the doctrine of the simple unity of the divine nature, which has been the principal object of Mr. L.'s former labours, is the leading topic of this discourse. A brief review is taken of the corruptions in doctrine and worship, which, in the author's opinion, have been introduced into the christian church respecting the divine nature, and of the steps which have been taken for their removal. These corruptions are represented to have been the principal obstacle to the progress of the gospel, and one chief cause of the prevalence of infidelity and atheism. Hence is inferred the propriety and necessity of forming separate societies for the simple worship of one God. At the same time due care is taken to inculcate perfect candour and liberality towards christians of different persuasions. The symptoms of an intolerant spirit, which have lately appeared, are thus lamented:

p. 36. 'We had hope of this intolerant spirit being diminished, and in a way to be extinguished in our own country, 'till within these two or three-years past, it broke out all at once, to the great terror of a large district, and the irreparable loss and injury of many excellent persons, and valuable citizens, of one much injured, and unjustly calumniated great *name* most particularly.

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‘ The evil also spread itself to other parts of the kingdom, and has yet by no means subsided.

‘ The late learned and respectable bishop Lowth, in a justly admired discourse on our present subject, after having mentioned the mischiefs and miseries produced by the disputes and quarrels of christians with one another, and the hindrance thereby put to the progress of the gospel, makes the following remark :

“ But thanks be to God, we seem at present to have a better prospect before us ; whatever other reasons we may have to complain of our own age, yet it must be allowed that a spirit of true christian charity, and benevolence, and moderation, hath of late prevailed among us, beyond the example of former times. A more liberal and generous way of thinking and acting, with regard to those that differ from us, is every day gaining ground, and hath already had visible effects in allaying former animosities and jealousies, and seems making way for reconciliation and unity. The different sects of protestants seem to have lost much of that bitterness and distaste which hath so long unreasonably reigned between them, and to be every day drawing nearer to one another.”—*Lowth's Sermon at the Visitation of the Bishop of Durham, July 27, 1758.*

‘ One cannot but be concerned, that in the space of so very few years, this pleasing picture should be so much reversed, and these promising tokens of an approaching cordiality and union among the differing sects of christians seem to vanish quite away. It would be no difficult task, however, to point out some of the causes which have been operating insensibly for some late years, and have changed the milder dispositions of many of the clergy and laity of all ranks, towards dissenters, and excited that most violent antipathy against them, which at this moment shews itself in the manners of some, and the language of most.

‘ But notwithstanding these facts, I flatter myself that this hostile barbarous temper is by no means generally prevalent ; and that on the contrary, there is a spirit of candour and gentle forbearance of all sects and persuasions towards each other gone forth, which is spreading itself silently through the nation, and which has been much owing to the discussions of the great questions concerning religious liberty, and the genuine temper of the gospel, which have been made for half a century past, and to the light and knowledge and just principles, which have thereby been disseminated.

Though Mr. L. has retired from the public as a preacher, we shall still hope for further occasions of expressing our respect for him as a writer.

ART. XXIV. *The Reciprocal Duty of a Christian Minister and a Christian Congregation. A Sermon, preached in the Unitarian Chapel, in Essex-Street, London, Sunday, July 21, 1793, on undertaking the Pastoral Office in that Place.* By John Disney, D. D. F. S. A. 8vo. 16 pages. Price 6d. Johnson. 1793.

THIS discourse contains a short and general, but very judicious statement of the grounds and extent of christian liberty, and of the obligation



obligations, arising thence, upon christian ministers and people in their reciprocal relations. It is written in the same dignified simplicity of style, and with that open integrity of spirit, which have marked the author's preceding publications.

ART. XXV. *The Temporal and Spiritual Advantages of Righteousness, considered, in a Sermon, preached at the Assizes at Stafford, on the 1st Day of August, 1793, before the Right Hon. the Lord Chief Justice Kenyon, and Sir Nash Grose.* By J. D. Nicklin, M. A. Vicar of Pattingham. Published at the Request of the High Sheriff and Grand Jury. 4to. 25 pages. Price 1s. Stafford, Morgan; London, Longman. 1793.

THE general topic, expressed in the title of this sermon, is treated in a practical way; without any laboured attempt, indeed, either at novelty of sentiment, or brilliancy of style; but with plain good sense, and in a strain very well calculated to leave an impression upon a popular audience in favour of virtuous manners in private life, and peaceable submission to law in civil community.

ART. XXVI. *Counsel from Heaven to God's People, in a Time of public Danger or Calamity. A Sermon,* by W. More, Minister of Glasshouse-yard Meeting, Aldersgate-street. 8vo. 38 pages. Price 6d. Mathews. 1793.

THE 'counsel from heaven,' which this preacher delivers to 'God's people,' whom, by the way, he finds chiefly among the middle class, is to hide themselves from public calamity by retiring to their closets for the purposes of devotion; and with respect to politics, 'not to meddle with them further than they absolutely needs must.'—If all good men were to follow this doctrine of pious quietism, how would the world be defended against the fraud of knaves, and the oppression of tyrants?

ART. XXVII. *A Sermon on Suicide.* 8vo. 15 pages. Price 6d. Boosey. 1793.

OF this very short discourse, which consists only of seven ordinary pages, the rest being filled up with the title, dedication, and preface, it is enough to say, that it is nothing more than a simple echo of the command, "do thyself no harm."

ART. XXVIII. *The Wisdom of our Modern Dissenters, analyzed in the Crucible of Reason, by a Chemical Member of the Church of England. In a Sermon occasioned by the late Proclamation: With a Prefatory Address to the Right Reverend Samuel, Lord Bishop of St. David's.* 8vo. 24 pages. Price 1s. Evelham, printed; London, Longman. 1792.

FROM this title page we gain a piece of information entirely new; that the church of England has, among her sons, a class of chemical members; and the circumstance enables us to account for the strange inconsistency which we observe between the spirit of this discourse and that which we have always understood to be the distinguishing characteristic of a christian minister. This preacher has been too busy  
among

among his crucibles, to spend much time in the study of his bible; otherwise he could not but have known, that the benevolent doctrine of christianity forbids ' railing accusations.' However, we are glad to observe, that he has too much modesty to prefix his name to a sermon, which is throughout a gross libel upon a respectable body of men.

ART. XXIX. *An Essay to counteract and spiritualize French modern political Principles in order to render them harmless to the human Mind; to the domestic, civil, and religious State. Occasioned by Letters of the Rev. Dr. Joseph Priestley, to the Philosophers and Politicians of France, on the Subject of Religion. Intermixed with Reflections on the Corruption of Christianity, and Proofs that the Doctrines of the Blessed Trinity and vicarious Sufferings of Christ, are no Part of that Corruption; that these Corruptions do not proceed from the Establishment of the Christian Religion itself; but from the Abuse thereof by the Popes since the 7th, by the Decrees of the Council of Trent since the 16th Centuries, and especially by the Decision of the States General of France, since the Beginning of the Reign of Lewis XIII in the Year 1614, when both the Safety of the King's Person and the Sovereignty of the State was voted to be in the Power of the Church and the Pope. Proved from sacred and profane History, and especially from a Letter of James I. King of England. By the Rev. C. F. Triebner, Minister of a German Lutheran Congregation at Little St. Helen's. 8vo. 123 pages. Price 3s. Parsons.*

FROM the long preamble given in this title page, our readers may learn, that the writer is an enemy to popery, to republicanism, and to unitarianism; but if they wish to know what he means by spiritualizing French modern political principles, they must have recourse to the essay itself; and after all, unless they be more fortunate than we have been, in decyphering his meaning, they will be left in the dark. He comments largely upon the book of Revelation, and every where meets with the pope, and the Romish hierarchy.

ART. XXX. *Dedicated to the Candid and Pious of every Denomination.—Quotations from Dr. Newton's Dissertations on the Prophecies, which have remarkably been fulfilled, and at this Time are fulfilling in the World; with some humble Remarks respecting the latter Days; or, the Approach of the expected Millennium; supposed to commence at the Expiration of Six Thousand Years from the Creation of the Earth. And Observations on the Benefit of the Press, &c. By Mrs. Alice Williams, late Miss Witts. 8vo. 76 pages. Price 2s. 6d. [no book-seller's name] 1793.*

THESE sheets are nearly filled with quotations from Dr. Newton on the prophecies, with which we have no further concern, than to observe, that they can be read with very little advantage in the detached form in which they are here presented to the public. As to the few remarks, which this good lady has added, they are too feeble and desultory to do more, than convince the reader of her piety and her loyalty.

ART.



## POLITICS. POLITICAL OECONOMY.

ART. XXXI. *An Essay on the Natural Equality of Men, on the Rights that result from it, and on the Duties which it imposes: To which a Silver Medal was adjudged by the Teylerian Society at Haarlem, April 1792. Corrected and enlarged.* By William Lawrence Brown, D. D. Professor of Moral Philosophy, and the Law of Nature, and of Ecclesiastical History: and Minister of the English Church at Utrecht. 8vo. 272 Pages. Price 3s. 6d. Duncan.

INDEPENDENTLY of the honourable distinction which has been conferred upon this essay by the Teylerian Society, it will not fail to attract public attention from the interesting nature of the subject on which it treats. The natural equality of man, rightly understood, is, as the author justly observes, the only basis upon which justice, order, and freedom can be firmly built and permanently secured. How far the ideas here suggested may serve to cast new light upon the subject, and contribute towards allaying the ferment with which the minds of men are at present agitated, it is our business to enable our readers to form some judgment, by laying before them a brief analytical view of the solutions which Dr. Brown has given of the three interesting questions here discussed.

Question I. *In what sense may all men be said to be equal?*—

Notwithstanding all that has been asserted concerning a state of nature, in which man was a solitary animal, actuated by mere physical instinct, there is no proof that he ever existed in such a state; if he had, he could never have emerged from it. However uniform the human species may be in general, an endless diversity of ability and talent obtains among individuals, arising partly from nature, and partly from adventitious circumstances. Hence necessarily arises a natural inequality, and one man is naturally entitled to more respect, and acquires more influence and power than another. These unequivocal distinctions are variously distributed among mankind. If an individual possesses some of these in an eminent degree, he is necessarily deficient in others. Hence arise among men mutual dependence and mutual obligation. And this *inequality* of talents produces a perfect *equality* of moral and social obligation. The union of all being necessary to the welfare of each, that order and subordination must be introduced, by which each member of the community may have his proper task and station allotted him. The perfection of the social state can only be attained by that reciprocal action of talents, which takes place in a state of regulated subordination. This is doubtless the *final cause* of the variety of human talents, and is to be regarded as a proof of the wisdom and goodness of the Creator.

In society, dependence and obligation are reciprocal, and every honest station of life is equally honourable. Pride and tyranny, by destroying the qualities which result from mutual obligation, sap the foundations of civil union. From an equality of wants, with a diversity of means of supplying them, arises an equality of

of obligations, with different modes of discharging them. This is an equality which degrades none but the tyrant, the ruffian, the thief, the voluptuary, and the sluggard; and exalts all, but these, to the ennobling dignity of constituent members of the grand community of mankind, and of fellow-labourers with God, in advancing the felicity of his moral and intellectual creation. Equality among mankind further arises from their being endowed with the same frame of body, and general constitution of mind; from their being equally exposed to vicissitudes and death; and from their being equally capable of virtue, and within the reach of the purest sources of happiness.

Question II. *What are the rights resulting from the natural equality of men?*—In morals, that is denominated *right*, which has a tendency to promote *general* happiness, or *particular*, when it is not repugnant to more general good. To every natural desire and propensity of the heart there seems annexed a certain feeling of a *right* to it's indulgence. Reason, recollecting the past, and anticipating the future, establishes such rules of action and enjoyment, as unite the perfection and happiness of the individual with the general interest of the species, and converts the harmonious movements of the whole social body into the most efficacious means of promoting the happiness of all it's members, of whatever rank or degree. The moral faculty surveying such a beautiful and salutary arrangement, sanctions it with it's approbation, and decrees, that every human being is bound to act, and to enjoy in conformity to the principles of this system. The various relations and circumstances of men being considered and defined, general maxims are formed, which are denominated the *laws of nature*. As the human constitution is the work of the supreme Creator, whatever is, by just inference, deducible from this constitution, as a rule of conduct to man, is as justly held to be a divine law, as if the omnipotent legislator had proclaimed it with the most audible voice. From these general laws, various *rights* are deduced, competent to men, whether as inherent in their common nature, or as belonging to those peculiar relations, in which they are placed by the necessary arrangements of society.

Hence it is evident, that there are certain *natural, original, and inherent rights* of human nature, which cannot be infringed without overturning the foundations of human society. Every human being is a constituent member of the social body, and, while he discharges the duties incident to his peculiar capacity, is entitled, equally with every other, to the grand prerogatives of human nature, which civil society is intended to maintain and improve. He is as necessary as the most distinguished of mankind, to the general perfection and felicity, and he contributes to it that portion, which his abilities enable him to furnish. The rights, therefore, which are indispensably necessary to the preservation and happiness of each individual, in whatever rank or situation he may be placed, must equally belong to all, and can never suffer the smallest diminution from any claims or prerogatives attached to the distinctions of fortune, of rank, or of talents. In particular, every innocent member of society has a perfect



perfect right to life, and to the integrity of his body; to the full fruits of his own honest ingenuity and labour; to a fair and honest character; to liberty, or a power of acting in whatever manner he pleases, provided he offers no injury to others, and violates no law enacted by the public authority of the civil society to which he belongs; rights of liberty including personal liberty, liberty of action, liberty of conscience, and liberty of communication of sentiment. The necessity of limiting freedom within the bounds here specified is evident; for though, in a free state, no member considered as such is subject to another, every member is subject to the whole in it's collective capacity, and to those common laws, which are instituted by the delegated authority for the preservation and welfare of the system. It is the interest of governments to preserve inviolate the right of liberty; for every invasion of it, whether in the form of despotism or anarchy, hastens the destruction of the power that is exercised in contempt and defiance of justice. Beside the ordinary and universal rights of human nature, there are others, peculiar to certain stations and abilities. Those who are invested with offices are in their public capacities entitled to obedience. Where honours and privileges are conferred as an encouragement of merit, they are held by a right founded on public utility. Riches confer a title to consideration and influence, proportioned to the capacity they afford of being useful to the public. The inferiour ranks have a right to demand, that delegated power, and public honours, be directed solely to the benefit of the community. And all have an equal, though imperfect, right to offices of humanity. Civil society annihilates not the natural rights of men, but fences, secures, and improves them. That government is the best, in which all the inherent rights of human nature are inviolably secured, legal authority is maintained, and restricted to it's objects, the power of the state is employed to promote the general happiness, and inequality itself tends to preserve equality of law, and parity of obligation among all the members of the community.

Question III. *What are the duties resulting from the equality of mankind?*—Civil societies being constituted for the preservation of the primitive rights of human nature, all men are equally bound to respect them. No rights derived solely from political institutions ought to come into competition with the rights of nature. The infelicities of society arise from different infractions of the latter. Diversity of ranks being necessary in society for the good of the whole, it is equally the interest and the duty of all who are placed in the inferiour ranks of life to submit cheerfully to the inconveniences necessarily attending this diversity, and to discharge with assiduity the humble offices of their station. Persons in these stations are not indeed to be precluded from attempting to improve their condition; but such attempts are laudable only while they do not encroach on the natural or acquired rights of others, interfere with the duties of their station, or diminish their public usefulness. Those who are placed in higher life, and endued with distinguished abilities, are bound to employ themselves with proportionable activity for the general good; to main-

tain justice, order, and peace in society; to relieve distress, encourage industry, and reward merit; and to enlighten, humanize, and improve mankind. In fine, the principle of equality requires, not only that all men should religiously regard the rights of others, but should exert themselves, to the utmost of their ability, for the common welfare.

It will be easily perceived from the preceding sketch, that the writer of this essay possesses enlarged views, and a liberal spirit; and that his doctrine of equal right, grounded on the idea of mutual dependance and general utility, followed to it's utmost extent, would not fail to produce the renovation of the human species, and the establishment of universal order and happiness. The piece is written in a clear method, and a perspicuous and animated style; and the author very happily embellishes solid argument by eloquent amplification.

ART. XXXII. *Thoughts on Liberty and Equality.* By Sir Laurence Parsons, Baronet. 8vo. 65 pages. Price 1s. 6d. Stockdale. 1793.

IN the political contest which is at present agitating the world, the great question is, whether the general body of the people, poor as well as rich, ought to determine the form of their government, and choose their governors; or whether all political power ought to be in the hands of the rich. The author of these *Thoughts* is decidedly in favour of the latter plan; and upon this general ground, that the great end of government is the security of property. The poor man's right to political power, he maintains, has been forfeited by his own, or his ancestors imprudence or indolence, and can only be regained by the acquisition of property. Because in society the majority has no right over the minority but by compact, he concludes that the majority have no right, when a government is established, to dissolve that government against the sense of the minority. Some just, but with respect to the general question of political liberty irrelevant, observations are made to prove, that, for the security of property, it is desirable that a good constitution should be permanent; that inequality of condition is necessary in society; that men in society require coercion and restraint; with other similar positions, which few will be inclined to dispute. At the same time the author asserts, what no one who considers either the origin or the end of all civil government can admit, that the people have no right, without the concurrence of the supreme appointed power, to destroy or even to make any change in the constitution. In short, if from this pamphlet were taken all the declamation on points too clear to require illustration, and all the assertions destructive of that freedom to which Britons look up as their birthright, little would remain to entitle it to attention. D. M.

ART. XXXIII. *Advice to the Advisers, or free Comments upon the dangerous Tendency of certain late Writings, concerning Equality of Property, and the Happiness of the Poor, circulated by the Associators of Great Britain: with Remarks upon a Reform in Parliament, and upon the Consequences of War.* By a Friend of the People. 8vo. 17 pages. Price 6d. Debrett.



THE principles of Mr. Reeves's association seem now to be reprobated by all the discerning men in the kingdom, and by none more than the author of the pamphlet before us, who loudly condemns societies 'originally instituted for ministerial purposes, by a band of placemen and pensioners, who, existing by the abuses of power, and basking in the smiles of a court, were determined, at all hazards, to aggrandize the system, and perpetuate the corruptions by which they were enriched.'

'Let them disown,' it is added, 'the haughty system of a private, vexatious, illiberal control; let them desert the gaudy banners of aristocratic usurpation, and, like their ancestors of old, rally round the besieged bulwarks of rational liberty. As for ourselves, traduced, suspected, calumniated as we are, we will never be driven, by the fraudulent arts of malignant sophistry, from the firm ground on which we stand—from that rational, steady, and consistent conduct, by which the glorious settlement was effected at the close of the last century, and without which a long duration cannot be expected to the free principles of the British constitution.'

'If the objects of these gentlemen be to meliorate the social condition of those who are born with the same rights, with the same hopes, as themselves, let them avow their intention;—we are ready to co-operate. If their object be to preserve the continuance of internal peace, we will cordially assist them in so desirable an end. But we must have leave to pursue this object by means which are humane, patriotic, constitutional and just. The *new test* applied by insolent suspicion, we reject with contemptible disdain. Our oath of allegiance is the bond of our association.'

'We will not associate to inflame the minds of juries, to overawe the regenerated freedom of the press, to control fair discussion, to silence liberal inquiry, to propagate the principles of feudal submission, or the base, blasphemous, and exploded doctrines of a Stuart's reign. We will not associate to mislead honest credulity, or to intimidate the free born native of this free government; but those men we will pledge ourselves to support, who are able and willing to improve our excellent constitution, and to make the government an object not of terror and disgust, but of love and adoration to the meanest of its subjects.'

'Keeping the domestic happiness of the kingdom for ever in our view, and convinced how intimately it is connected with external tranquillity, we will studiously avoid giving even an implied sanction to a measure, which (however specious in its origin, or successful in its progress) must probably involve this prosperous nation in *anarchy and ruin*, a measure which by the expences of our armaments, the loss of our friends, the decline of our population, the interruption of our manufactures, the seizure of our merchantmen, and a *prodigious increase of annual taxation*, must ultimately tend to irritate the mild forbearance of the English people, and to engender a spirit of remonstrance and discontent.'

ART. XXXIV. *Letters on Parliamentary Reform, containing a short Review of the Origin and Constitution of Parliaments; with Observations on the Petition presented by Mr. Grey, and on some of the Arguments for and against it.* 8vo. 37 pages. 1793. (No Price or Publisher's Name.)

THE arguments here adduced are conclusive in respect to the right of the people to a reform in parliament. The author boldly and warmly contends for this constitutional privilege, and pays many just compliments to the patriotic exertions of Mr. Grey.

ART. XXXV. *Club Law, or the Consequences of a Reform in the Representation of the Commons of Great Britain, exemplified in a short Description of what has followed a Reform of the Tiers Etat, or House of Commons in France.* By the Author of a Candid Inquiry into the Nature and Origin of Government. 8vo. 34 pages. Price 1s. Owen. 1793.

THE political creed of this author, like that of the lord justice clerk of Scotland seems to be, that the possessors of landed property alone have a right to be represented.

An attempt is made to frighten the friends of liberty in this country out of their principles, on account of the commotions that have lately taken place in France; as if there were no difference between a reform, and a revolution; between the steady progress of a people who have long boasted of their freedom, and the convulsive struggles of a nation that has been subjugated for centuries; as if an increased portion of liberty would engender a civil war, or the ascertainment of the first of all rights, that of a *free House of Commons*, would bring down the vengeance of all the despots of Europe! After some *oblique* apologies for the slave trade, this author concludes with the following quotation, which is perhaps full as well calculated for the meridian of Turkey as that of England:

“Fear the Lord, and the King, and meddle not with those that are given to change.” Prov. xxiv. 21.

ART. XXXVI. *Considerations preliminary to the Commencement of a War, with Remarks upon a late melancholy Event.* By the Author of “The Crisis Stated.” 8vo. 18 pages. Price 6d. Debrett. 1793.

THIS pamphlet was written previously to the commencement of the war, which is here earnestly deprecated.

ART. XXXVII. *Extermination: or, an Appeal to the People of England, on the present War with France.* 8vo. 31 pages. Price 6d. Eaton. 1793.

WE trust that the picture here offered to the inspection of the public abounds with tints of a far too *sombre* hue.

If the present war should prove fortunate to the operations of the combined powers, ‘they will probably discover,’ we are told, ‘that there is too much *jacobinism* in the English constitution, and lend their *humane* interference to relieve us from this *dangerous* evil!’ We confess, that the late execrable violation of all ties, in respect to Poland, ought to be a warning to every nation in Europe not to rely on their *justice*, and that our safety would originate in their *impotence* alone.

‘But if it were to happen,’ continues the author, ‘that the combined powers should not succeed in their nefarious plan of re-establishing tyranny in France, and of reducing it to the present lamentable situation of divided Poland, what has England to expect? The im-

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menſe national debt, which, at the beginning of this bloody war, amounted to nearly three hundred millions ſterling, will certainly not be diminished, but will certainly be enormously increaſed. A ruined commerce, decayed manufactories, innumerable failures, and a conſequent want of employment amongſt the poor, will render future burthens upon the people impoſſible to be ſuſtained, ſo that a national bankruptcy muſt enſue. The degradation of the public mind attendant on ſo unprincipled a war, will excite a ſpirit of rapine and revolt. The curſes of all good men againſt the wicked authors of their miſery and diſgrace, who have thus deceived and betrayed them, will generate vengeance, and vengeance will produce commotion.'

ART. XXXVIII. *Cuſſory Strictures upon the Injuſtice of the preſent War, and upon the Neceſſity of an immediate Parliamentary Reform.* 8vo. 90 pages. Price 2s. Debrett.

THE firſt part of this pamphlet is entirely occupied in combating a variety of popular errors that have gone abroad relative to France, ſuch as the unbounded ambition of her projects, the atheiſtical principles of the Convention, &c.

'They deem France *ambitious*,' ſays the author, 'becauſe, in the moment of provoked reſentment, ſhe has wreſted the Netherlands from the imperial yoke, becauſe ſhe purſues her advantages, and chafes the combined armies to the banks of the Rhine! She is *ambitious* becauſe ſhe ſtill attempts to weaken an enemy ſhe cannot truſt, and in the inſtant of conqueſt, does not ſupplicate for peace! She is *ambitious*, becauſe ſhe oppoſes every where an undaunted front to Pruſſian bayonets, and refuſes to have her conſtitution new modelled by the aſſaſſins of Poſiſh liberty, or a convention of German deſpots!

'Theſe are notable proofs of the charges they prefer! clear demonſtrations of a ſettled plan of conqueſt! a deliberate ſcheme of inordinate aggrandizement!

'That France, fiercely exaſperated by foreign intrigue and open inſaſion, ſhould, in ſome inſtances of her conduct towards foreign powers, have exceeded the bounds of policy and juſtice, is a ſubject leſs of wonder than regret, and will not be diſſembled by thoſe whoſe object is conviction, and whoſe means are truth. They will not deny that ſhe may have thrown off papal uſurpation with a freedom offenſive to the holy father of the church, and that the inſolent intrigues of petty principalities ſhe may have chaſtized with too rigorous a ſeverity. Urged by the injured feelings of reſentful jealousy, ſhe may have in ſome inſtances forgotten the laws of juſtice, the rules of prudence, the dictates of clemency, and the inflexible dignity of the republican character; but when her crimes are recorded, let not her provocations be forgotten. When her ſword is deſcribed as liſted up to deſtroy; let us reflect that by tyrants her rage was firſt provoked, and that her ſword was unſheathed from it's ſcabbard in the ſacred cauſe of liberty.'

The author enters a ſpirited proteſt againſt 'the plan now purſuing by miniſters, for the more regular eſtabliſhment of a ſtanding army in Great Britain,' and he calls upon the people to exerciſe their right of petitioning againſt the propoſed meaſure 'of erecting barracks and fortrefſes for the perpetual reſidence of troops in time of peace,' a meaſure which has been warmly oppoſed by Blackſtone, and reprobated by Montefquieu.

A reform in our representation is pointed out as a remedy for all the evils under which we labour, or with which we are threatened:

‘ That more enlarged notions of civil liberty are rapidly diffusing themselves amidst the middle and inferior ranks of society, is a fact which, however offensive to the venal sycophant or bigotted tory, must fill the heart of every disinterested patriot with the liveliest emotions. A reform is taking place, not in government, indeed, but in that upon which all government depends—in popular opinion. The minds of men are insensibly acted upon: the great question, “ whether the just rights of the people be at variance with the hereditary privileges of the aristocracy, and the constitutional prerogatives of the crown,” is examined with honest zeal, and a reform of the representation is confidently called for, in order to furnish a practical proof of the negative. The doctrines of blind submission and superstitious reverence disappear on every side. Severity stimulates discussion; persecutions carried on by error, involuntarily serve the cause of truth.

‘ Ever since the period of the glorious revolution in 1688, the principles of freedom have been gradually acquiring the stability of system and the support of fact; but perhaps it is no exaggeration to assert, that a greater change has been visible within these last ten years, than in the whole of the century before them: thanks to the illustrious patriots of the western world!’

‘ Who does not anticipate with joy,’ adds the author, ‘ the approaching period when Spain and Portugal shall be liberated from a most jealous tyranny and debasing superstition? When the ports of South America shall be thrown open to the commerce of the world? When Poland shall become independent? When Germany shall boast her bill of rights?’

‘ Such events, it is highly probable, must, sooner or later, happen. And if a reform of parliament is not produced before these predictions are verified, it is obvious that the confusions such events must create, will for ages furnish the enemies of reform with arguments similar to those which they now draw from the disorders of France.

‘ But it will then be too late to urge such arguments with effect. The strong holds of despotism will be destroyed. In Prussia, and the Empire, the name of *citizen* will take place of *soldier*; the triumphant banner of Liberty will wave upon the castles of Despotism; and, at home, the great danger will be, that Englishmen, provoked and undressed, might then desert the line of conduct, to which all good men wish to see them confined, and carry their plans of reform, beyond the boundaries of the constitution.’

This pamphlet is written with a considerable portion of spirit and ability.

ART. XXXIX. *A Letter from a Member of Parliament to one of the People, upon the fatal Consequences of the present War.* 2d. Edition. 8vo. 20 pages. Price 3d. or one Guinea a Hundred. Debrett. 1793.

It is thus that the author of this pamphlet animadverts on the object of the present war, and the preparations for it:

‘ France, it seems, is to be completely surrounded by the fleets and armies of every power in Europe. On the south and west, she is to be



be assailed by the persecuted Spaniard, and the merciless Portuguese. The fleets of England, Holland, and the northern potentates, are to block up her ports in the channel; whilst her eastern frontier is to be attacked by the ravenous Russian, by the hireling sword of the German boor, and the obedient vassals of Prussia. Hemmed in on every side by so formidable a confederacy, we are *commanded* to hope that 25 millions of people, because they prefer a republic to a monarchy, may be mercifully reduced to all the horrors of famine, disease, and civil war. The price of peace and of life is the unconditional acceptance of a *king*. Unless they betray their convention, destroy their present government, acknowledge the pope, renounce liberty, and abjure the rights of man, they are to be presented with the mild alternative of famine or slaughter.

A parliamentary reform is pointed out as the only mode of relieving us from our calamities, redressing our present, and precluding the chance of future grievances.

ART. XL. *Objections to the War examined and refuted, by a Friend to Peace.* 8vo. 56 pages. Price 1s. 6d. Debrett. 1793.

WE are here told, that the present 'differs so essentially from all former wars, as to have but little in common with them but the name.'

The very same language was formerly made use of, to induce us to continue the ruinous contest with America, and the name of 'humanity' was then also prostituted, by way of inducing us to put an end to the 'anarchy' of that continent.

The arguments employed in behalf of the present war are not calculated to *flash conviction* on the judgment of the people, and compensate either by the ills avoided, or the advantages to be obtained, for the blood and treasure already expended, in the course of the present conflict.

ART. XLI. *Political Correspondence; or, Letters to a Country Gentleman, retired from Parliament: on the Subject of some of the leading Characters and Events of the present Day.* 8vo. 183 pages. Price 3s. 6d. Johnson. 1793.

THIS pamphlet seems to be written by no inattentive observer of the characters and events, which at present engage the attention of the public.

In letter 1, the author insists on the duties of a member of parliament, and denies the bold and flagitious assertion, 'that the corruption of individual integrity is necessary for the security of general happiness.' He laments, that our present administration is upheld not by 'honourable aid,' but by 'the grossest corruption,' and is shocked at beholding an opposition, 'not arising from particular exigence, and acting merely from principle, but evidently founded on a settled plan of systematical resistance.'

He then remarks on the importance annexed to the situation of an editor of a newspaper, as the director of a daily print may be considered as influencing the public opinion; he confesses however, with regret, that most of those channels of communication are grossly perverted to the purposes of party.

Letter 11 commences with an eulogium on the eloquence of this country, which is said to vie with that of Greece or Rome, a comparison from which the classic reader will perhaps start, with some degree of disapprobation.

Mr. Pitt is represented as 'a tall and rather ungraceful figure, with a boyish face, that derives its chief expression from an austere and thoughtful brow.' He is said to have arrived gradually at that eminence which he now possesses, and we are told 'that perseverance, practice, constancy, and attention, have brought to perfection those fruits, of which nature had once given but a sparing promise, by a few gay and gaudy blossoms.'

The premier is seconded by a gentleman of great political talents, but 'the general distrust of principle, in a man who sides with every administration, and appears to have forsaken his party, when they lose their power, has tended much to derogate in the public opinion from a just estimate of Mr. Dundas's abilities.'

The following character of Mr. Fox will perhaps afford a just idea of the style and manner of the author now before us.

P. 23.—'With regard to the opposition, it is needless to present you with a detail of the character and talents, as an orator and statesman, of their leader, Mr. Fox. You, my dear sir, paid a tribute of admiration to his abilities long before I ever witnessed their exertion. But as it were, indeed, absurd to pass by such a character without mention, it is proper to remark that his eloquence still preserves many of the characters by which I remember it to have been distinguished, when the American war gave a very different complexion, from the present, to the face of public affairs. He was then bold and violent in his measures, as in his reasoning; and manifested a vigorous and determined opposition to the conduct of the ministry. If Mr. Fox's manner differs, in any respect, at the present moment, it is that his notions are even more enlightened by experience, and that the asperities of his mind are worn away. He rarely descends to personal attack; but still exhibits the same dauntless spirit, the same zeal for liberty, and the same fallies of unexpected and masterly reasoning. The style and manner, indeed, of this speaker, form a very striking contrast to the style and manner of the minister. Each exhibits excellencies, for the most part, of a very different nature from the excellencies of the other. Mr. Pitt's oratory is distinguished by graceful action and correct language. Mr. Fox by no means excels in the first quality, and frequent inaccuracies of expression, committed in the warmth of speech, often prove him to be too negligent of the latter. Mr. Pitt's enunciation is distinct as audible: the delivery of Mr. Fox, when arguments press most upon his mind, peculiarly rapid and impetuous. The one speaks according to the soundest dictates of his head, the other appears governed by the impulse of the feelings of his heart. Mr. Pitt exhibits powerful abilities: Mr. Fox displays uncommon genius. Mr. Pitt persuades: Mr. Fox convinces. The eloquence of the former is distinguished by animation, dignity, and pathos: that of the latter, by energy and fire. With a figure as much contrasted as that of his adversary, Mr. Fox does not even experience any disadvantage from a very corpulent habit of body, but irresistibly interests his hearers in the cause he undertakes, even where that cause is least favourable to their prejudices; and, engaging with earnestness,



in whatever his feelings lead him to defend, reminds us of Quintilian's description of Pericles, "who was said to speak in thunder and lightning."

If we wish to turn to the unfavourable parts of Mr. Fox's character, we shall find this statesman, like every other, who has either presided at the helm of government, or conducted a formidable opposition, rendered the object of a variety of accusations. These, for the most part, as they were unfounded in justice or truth, outlived not the resentment and malice that first produced them. But the circumstance that pressed hardest on his popularity, was his memorable coalition with the late lord North. It was said, indeed, that Mr. Fox's quarrel with that minister, arose in consequence of the American war, and that it had been folly to continue at variance, when such war existed no longer: but the public mind revolted at the idea of so sudden a friendship succeeding so violent an hostility, and concluded that the sole object of both parties, must have been the gratification of their own interest and ambition. To those who are well versed in the parliamentary history of Great-Britain, this coalition will appear no uncommon incident, nor any very violent breach of public and private principle; and there were not then wanting vindicators of an act, which, however repugnant to the general principles of conduct between man and man, they thought justifiable where *parties* were concerned, and where a great and important interest was at stake. But their efforts were overpowered by the general outcry; and the arts of a rising party, it may naturally be supposed, were not wanting to foment and aggravate the popular indignation.

The most culpable part, however, of Mr. Fox's public character, in my opinion, is his conduct with regard to the Middlesex election, which, in perusing the circumstances of the case, appears to me to have been in direct defiance of every principle of liberty, and which the exertions of the greatest orators in parliament, and the literary powers of a Johnson without doors, in vain attempted to varnish over with a colourable excuse. All the excuse that can be offered for Mr. Fox's conduct, is, that he was then but young in his political career, and that being a member of administration, he might think it incumbent on him to defend, without exception, all the measures of government: Such is the accursed system of governing by party! most other young men, however, would have constantly pursued the same course they first adopted: while Mr. Fox evinced a contrary conduct; and, disdaining to submit to the direction of others, his abilities soon marked him out for the head of a party.

Mr. Fox is, at present, accused of democratical principles; and his avowed wish for the repeal of the test-act, and exultation at the triumph of liberty in France, has served to strengthen and encourage that opinion. So far as a regard for the rights of mankind, and the happiness of every class of citizens, extends, I believe this conception to be perfectly just: but no man who considers how much Mr. Fox is surrounded with friends deeply concerned in the interest of the *aristocracy*, and what obligations he fancies himself to owe to the support of the families of Cavendish and Bentinck, can, for a moment, suppose it probable that he will ever venture to infuse too strong a tincture of democratic principles into the government of this country. His desire, so cordially expressed, of seeing all sects, whatever be  
their

their religious opinions, admitted to equal rights and privileges in the state, even if it should be totally indefensible on the grounds of political expedience (for it certainly is not on those of abstract justice) has evidently arisen from feelings of liberality. Liberal feelings, indeed, are the most striking traits of this gentleman's character. He is violent, because his passions are strong;—and those passions are generally employed on adequate objects. To the same source may be traced his love of pleasure, of which tolerable advantage has been taken by the literary agents of his adversaries. But the extreme violence of his temper, and those dashing habits which had marked the greatest part of his parliamentary career, are now mellowed down into more amiable and estimable qualities; and so far even has his mind operated on his features, that, without professing myself an adept in the science of Lavater, I think a man must indeed want penetration, who, on the first sight of his countenance, does not judge Mr. Fox's disposition to be that of perfect benevolence and philanthropy. It cannot, however, be denied that his political conduct, even at present, manifests too determined a plan of indiscriminately opposing ministry, and, consequently, of sometimes opposing where opposition is undeserved; an error that necessarily results from the favourite and fatal system of proceeding according to the views of party, rather than of acting from general principles of legislation. But whatever be the errors of Mr. Fox, we cannot number among them equivocation, concealment, or disguise, of any sort; and, whether his opinions be favourable or repugnant to our own, must certainly allow him the praise of always speaking as he thinks, and of proving himself, without exception, the most manly and decided character in the British parliament.'

Many compliments are paid to the steady and unvarying patriotism of Mr. Sheridan, the youthful ardour of Mr. Grey, the liberal patronage, and uncommon attainments of the marquiss of Lansdowne, and the manly independence of Mr. Tooke.

Letters III and IV are chiefly occupied about the French revolution.

In letter V it is contended, that the duty of a reform lies wholly in the people; and in letter VI it is maintained, that all our parliamentary abuses are owing to the want of a systematic corrective.

'In stating the sentiments contained in these letters,' says the author, towards the conclusion, 'whatever innovations of customary forms I may seem to have proposed, I trust that I have suggested no measures which militate against the genius and spirit of the British constitution: and when I use this indefinite expression (so often applied by our legislators, as sounds signifying nothing) I would be understood to mean, that I have suggested only such plans as are analogous to the principles and forms established by law, and peculiar to the organization of the kingdom. I have expressed a wish that our parties in parliament were broken up: I have urged the necessity of a reform of the national representation in parliament, and have given the outlines of such principles as appear to me to be those on which that reform should be conducted. I have proposed the idea of a grand revisional assembly, which by periodical corrections of parliamentary abuses, will keep our political system sound and pure, till the latest period of its possible existence, and will then safely conduct it to any farther degree of



of excellence that may suit the circumstances of the times, and the wishes, interests, and conviction of the whole country.'

The whole of this pamphlet breathes a firm and independent spirit, and the observations contained in the latter part of it deserve the attention of the public.

ART. XLII. *A comparative Display of the different Opinions of the most distinguished British Writers on the Subject of the French Revolution.*—2 vols. large 8vo. About 650 pages each. Price 18s. in boards. Debrett. 1793.

THESE two volumes contain the opinions of Mess. Burke, Christie, Paine, Mackintosh, Rous, and Loft, Sir Brook Boothby, doctors Parr, Thompson, and Priestley, Mrs. Macauley Graham, and Mrs. Wollstonecroft, on the late memorable revolution in France. The following extract from the preface contains the editor's motives for entering on the present undertaking:

'No event in the history of mankind has produced such able discussions of the principles of government, as the late revolution in France; and in a pre eminent degree, from the talents of British writers. But so numerous have been the publications on this important and interesting event, and so desultory has been the general form in which they have appeared, that it requires somewhat of a professional perseverance to read and digest the arguments contained in them. The universal complaint on this subject suggested a comparative display of the varying sentiments of the principal writers of our own country on the French revolution; and it is now offered to the public, as containing their opinions in that state of arrangement, which will relieve the toil of those who may be anxious to investigate whatever has been written on the subject, and meet the wishes of others who are alarmed at the labour of such an investigation.'

We suppose the editor had obtained permission of the several writers, from whom he has filled these two large volumes, otherwise it would seem to be an unwarrantable invasion of literary property.

ART. XLIII. *The Catechism of Man. Pointing out from sound Principles, and acknowledged Facts, the Rights and Duties of every rational Being.* 8vo. 27 pages. Price 6d. Eaton. 1793.

It is observed in the preface, that, when the people assemble for a redress of grievances, 'their union is called faction, their petitions sedition;' but it is asserted, that those terms can only apply to them, 'who unite that they may be powerful, and are powerful that they may enslave.' After a short comparison between the aristocracy and democracy of this country, the author proceeds as follows:

'If you wanted an able lawyer, an elegant historian, or an acute philosopher, would you seek him among kings, princes, dukes and lords? Fruitless in general, in that case, would be your labours. It is the people who have been the authors of almost every thing either illuminating in science, or useful in art.

'Who discovered the circulation of the blood?—the people.

'Who the art of printing?—the people.

'Who the power of the magnet?—the people.

'Who the continent of America?—the people.

'And

‘ Ask in short who have been the authors of all the remarkable discoveries which have been made? and the answer, with a very few exceptions, will still be—the people. Without frequent draughts from the people to infuse fresh vigour into the puny bodies of nobles, and genius and taste into their weak minds, what a pitiful race would they quickly become! What are many of them become already?—the unblushing companions of grooms and of sharpers, and the detestable patrons of boxers and of strumpets.’

We shall here present our readers with a few of the questions in this political catechism, with the answers annexed to them.

‘ Q. Are all men born equal?

‘ A. They are all born perfectly equal in respect to their *rights*, but often very unequal in respect to their *talents*.

‘ Q. What is the consequence of their being born equal in respect to their rights?

‘ A. That the rights of all are equally natural, sacred, imprescriptible, and unalienable, and that as life, liberty, and resistance of oppression, are three of those rights, no person has a title to kill, enslave, or oppress another.

‘ Q. Does government give man any new rights?

‘ A. No, but it gives greater security, effect and extent to those he formerly possessed.

‘ Q. What is the consequence of men being born unequal in respect to their talents?

‘ A. A vast variety of arts and sciences, and new improvements in them every day. An useful diversity in the condition of man, and a beautiful gradation in social life.

‘ Q. What is the origin of government?

‘ A. The goodness of the Divine Being, expressed by the will of the people.\*

‘ Q. How do you prove that the people have a right to chuse their magistrates?

‘ A. Reason teaches it, the welfare of the people requires it, and the revealed will of God expressly authorizes it,

‘ Q. Are kings subject to laws?

‘ A. They are, or ought to be.

‘ Q. What are the laws to which kings are, or ought to be subject?

‘ A. The laws of religion and the laws of the land,

‘ Q. Do they often transgress these laws?

‘ A. Often.

‘ Q. To whom are they accountable?

‘ A. For breaking the laws of religion, they are more immediately accountable to God, for breaking the laws of the land, they are accountable to both God and to the people:

‘ Q. Can you give any instance of this?

‘ A. In the last century, Charles I. of England was beheaded, and James II. his son was banished, and but a few months ago, Louis XVI. of France, after a solemn trial, by near eight hundred judges, was unanimously found guilty, and met with Charles’s fate.’

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\* St. Peter calls government an ordinance of man, 1 Peter, 2 chap, 13th. verse.



ART. XLIV. *The History of a Church and a Warming-Pan. Written for the Benefit of the Associators and Reformers of the Age. And dedicated, without Permission, to their tri-fold Majesties, the People, the Law, and the King.* 8vo. 56 pages. Price 1s. Symonds. 1793.

THIS is a political tale, in which *drunken ministers*, and *pensioned associators*, are treated with great freedom.

The author, as may be seen by the following quotation, is no great friend to war.

‘ War is but gigantic murder; the grim idol adored by tyrants and their titled slaves; the globe is his altar, man his victim; his mouth is famine; his breath the pestilence; his looks death; and his footsteps the grave! Even now, his exterminating arm is hewing down, without distinction, the tallest and fairest cedars of Europe as fuel for his sacrifices; and the British oak itself, groaning to the redoubled strokes of his axe, nods hourly o’er a broader and a blacker shadow, prophetic of—Save, save my country, heaven!’

ART. XLV. *A Letter to the Nobility, Clergy, and Gentry of France, now resident in England, on the present Crisis.* 8vo. 28 pages. Price 1s. Debrett. 1793.

EVERY writer has his *postulata*. The principal *postulatum* of this writer is, that the present emigrant French nobles and clergy are upon the eve of returning to their country, and their titles. The purport of his letter is, to advise them in what manner to proceed, upon the restitution of their dignities and powers. His counsel to them is, to adopt the English constitution, as far as they see it to be good, particularly the trial by jury; to protect the peasantry; to tolerate protestants; to be disposed towards a general amnesty, except for those who voted for the death of the king; to cultivate a good understanding with Great Britain; and, in short, to follow it’s example in the limitations which they may impose upon monarchy. The letter is sensibly, and in the main temperately written, and, in the situation which the author supposes, might be of use: but it is pretty evident, that little benefit can be expected from it at present; the writer’s fundamental supposition being *premature*.

ART. XLVI. *Lucifer and Mammon, an Historical Sketch of the last and present Century; with Characters, Anecdotes, &c.* 8vo. 296 pages. Owen. 1793.

THE demons of Ambition and Avarice, of Hypocrisy and Discord, and other infernal spirits, are in this work conjured up, and introduced on the political theatre of Europe, chiefly, as it should seem, for the purpose of giving the writer an opportunity of pronouncing the French revolution an *infernal* plot, and of ranking among the agents of *hell* all those, who in France, or in England, have dared to stand forth as advocates for freedom. The work is written with a degree of virulence, which, were we to follow the author’s example, we should, without hesitation, call diabolical. As a literary production, the piece has too little merit to require further notice.

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ART. XLVII. *Observations on the Conduct of Mr. Fox, in the Impeachment of Mr. Hastings.* By a Friend to the Freedom of the Press. 8vo. 60 pages. Price 1s. 6d. Debrett. 1793.

THESE observations are intended as a reply to some strictures that have lately appeared in the Morning Chronicle, relative to the origin of the impeachment; in which among other assertions it was advanced, 'That this measure was undertaken to clear the honour of the British nation in the eyes of the *oppressed inhabitants of India, of mankind at large, and of posterity.*'

The author, who pays many compliments to Mr. Fox's abilities, concludes with the following observation. 'Were I inclined to superstition, I should say, that this desertion of Mr. F.'s friends is a just judgment upon him, for having supported the leader of the seceders, through a series of years, in every species of violence and absurdity that he chose to commit.'

By way of proving, that Mr. Hastings has been tried by *one generation*, and will be judged by *another*, a list of all the deaths, promotions, &c. in the house of peers is affixed; from which it appears, that no less than 124 changes have already taken place in that house since he was first brought to it's bar.

ART. XLVIII. *The East-India Charter considered.* By William Fox. 8vo. 16 pages. Price 3d. Gurney. 1793.

THE caustic is as necessary in some cases of political, as of animal disease. Few seem to require it more, than the exhausting excrescences of chartered monopoly. And we know few political surgeons better capable of administering it, than the spirited and intelligent writer of this pamphlet. In a bold vein of sarcasm, he expresses his admiration of the facility with which a British council gives laws to distant regions; of the munificence, with which immense Asiatic nations are conveyed by royal charter to certain men, women, and children, of various nations, called the *honourable* the East-India company; and of the wisdom so seasonably exerted to secure this extraordinary dominion, at a time when it has been found, by experience, that distant dominions stand on a very slippery foundation. Having ridiculed, with great keenness, the reasons assigned by Mr. Dundas for making it our first object to secure the advantages derived from our India possessions, he thus refutes the grounds, upon which it is contended, that the present plan of governing India is warranted by experience.

'When Mr. Dundas contends that a plan is warranted by *experience*, against which the experience of every age and nation militates, he pours sovereign contempt on his audience. He presumes they are ignorant of the history of this, and of every other country; or he would not have dared to assert that a distant dependent dominion is permanent or valuable. The Portuguese have preceded us in our enterprize; can she bear witness—will Spain bear testimony to the value of a colony, which though yielding an inexhaustible revenue, yet is it a source of misery and weakness to the parent state. Mr. Dundas well knows that *experience* will warrant no intercourse between nations, but the  
intercourse



intercourse of fair and legitimate commerce; experience testifies that all other is ruinous as it is wicked; yet he seems to treat with contempt the idea of increasing our exports to India, and boldly tells us, not to risk the solid advantages we possess, in pursuit of commercial speculations; ridicules the idea of finding customers for our *principal manufactures* in that half of the world between the Cape of Good Hope and Cape Horn, though the records of parliament prove the eagerness with which the trade was pursued, even in times far less qualified for such enterprizes than the present. He knows that private adventurers offered to *treble the exports* of the company, and to supply government with saltpetre much under the company's price. He knows that India presents such a source of commercial enterprize, that all our severe laws cannot prevent English capitals being employed, in foreign bottoms, to a much greater extent than the whole commerce of the company; yet he has the boldness to say that the hopes, formed of *the limited experiment he has introduced into his plan, will fail*; which indeed may probably be the case, as himself and the company have, certainly, sufficient power in India to secure a miscarriage. Thus contrary to all experience is this plan formed, though on the very ground of experience he pretends to recommend it.

ART. XLIX. *Hints to Juries in Trials for Libel.* By a Freholder. 8vo. 21 pages. Price 3d. Johnson. 1793.

THERE never was a time, when it was more necessary to instruct jurors, both in their rights, and in their duties, than the present. In this small and cheap pamphlet, both the one and the other, respecting libels, are clearly and forcibly stated. Adopting Mr. Burke's definition of government, that it is a contrivance of human wisdom for the supply of human wants, this writer fairly infers, that it's theoretical forms, and it's administration, must be subjected to free discussion. p. 7.

'By a series, of happy innovations, we have in England arrived at our present state of improvement; time was when we sacrificed human beings to please God, bowed down and worshipped a god made of paste, by a priest, and trembled before a tyrant, whose will was law, and whose frown was death! Britons! do you wish to return to the same state? Then resign the right of reasoning, of reading and of writing on political subjects; subscribe to the opinion of judge Allybone, "that no man can take upon him to write against the actual exercise of government, unless he have leave from the government," and the business is done.—Leave from the government! What will governors give leave to any one to write against them? If they do, then it is because they are pure, and, if so, leave is unnecessary for them; for writing against them will only bring their excellence to light, and unnecessary for you; for your freedom will be acceptable.

'The most cursed and abominable tyranny, which ever had existence, never required more than that the subject should think it perfect, and speak and write nothing against it—And if there be a government, if there be a constitution, which enjoins this

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on the subject, which makes it a crime to think and to publish any thing opposite and different from itself, it differs not from the most atrocious tyranny. In Turkey, in Russia, in Prussia it is not forbidden to *praise* government.—That government alone is just, which permits every one who pays to its support, to examine its conduct, and to offer his opinion on its measures.'

Upon this principle, the universal right of free discussion, which has all the clearness and importance of an axiom in politics, the writer states the *peculiar* importance of the trial by jury in the case of state libels; in which it is not to be expected, that the judge, who is a part of the executive government, will exert himself much as counsel for a prisoner, who is accused of attacking that government. With respect to their rights, jurors are reminded, that by the late law, introduced by that illustrious patriot Charles James Fox, to remove doubts respecting the functions of juries in cases of libel, it is enacted, that the jury may give a general verdict on the whole matter in issue; and are to acquit the defendant, or pronounce him guilty, according to their idea of the innocence or criminality of the matter charged to be a libel, and the intention of the person accused. As to their duty, it is, that they are to examine the writing in question thoroughly, in order to determine whether the matter be false, scandalous, and malicious: and to receive with anxious caution the evidence of interested informers. The piece concludes with the following animated remarks on the certainty of the progress of truth, and the futility of prosecuting opinions. P. 21.

' Reason has shaken off its fears, and is walking abroad majestically,—it contemplates nature with a steady eye, and craft and imposition sculk in their dens.

' The philosophers of Europe and America have ushered in the day, which shall detect the impositions of priestcraft, and dissolve the chains of ARISTOCRACY.

' He who would suppress knowledge, must destroy all the printing presses, murder all the philosophers, and burn all the books in the world.

' The prosecution of opinions is their diffusion; the mind is called to the subject—the subject is examined, and every groan uttered by philosophy enters the soul, and directs the judgment of the citizens. Christianity was spread by the very means which were taken to suppress it.—The seeds of the reformation were scattered by the storms of persecution—they grew, they flourished, and yield the richest increase, when soaked in the blood of the reformers.

' The cruelty of Alva, and the introduction of the inquisition, gave light, religion, and liberty to the Low Countries.

' Persecution peopled America, and oppression planted the tree of liberty in that sacred soil.

' The awful experiment has been tried, the terrible apparatus has been stained with blood.—Philosophers rejoice, preach peace to the nations, the triumph of knowledge is sure.



ART. I. *Letters addressed to the Right Hon. William Pitt, Chancellor of the Exchequer of Great Britain; pointing out the Inequality, Oppression and Impolicy of the Taxes on Coals, and a Substitute for these Taxes, on all Coals consumed in England, and Scotland. Also a Substitute for the Grant of One Shilling per Chalders to the Duke of Richmond, by King Charles II.* 4to. About 200 pages. Price 10s. 6d. Johnson.

1793.

THE author of these letters is a warm and strenuous advocate for the immediate abolition of the taxes, with which the coal trade is at present so impolitically fettered.

‘The tax on coal, sir,’ says he in his first letter to Mr. Pitt, p. 11. ‘affords a striking instance of impolicy, directed unwittingly by the imposers of it, against the unremitting industry of the honest farmer, the invaluable efforts of the ingenious manufacturer, the persevering spirit of the adventurous miner, and the useful services of the loyal teaman, and to render more acute and extensive the operation of this cruel impost, it is inimical to population, and productive of emigration. It harasses the toil-worn peasant in his solitary cottage; the unsheltered inhabitants of many of our cold, bleak, and almost desolated islands; and even exacts a share of the gift of national or private charity from the most miserable and unpitied part of the poor of this country; those of the city of London. Surely, sir, the cause of such an aggregate of evils ought speedily to be removed, or, to adopt the language of lord Kaimes, “for the honour of Britain, the duty on coal ought to be expunged from our statute book, ne’er again to shew its face.”’

Among a variety of useful and important facts, with which this work abounds, we are given to understand, that the number of persons, engaged, and dependent on the coal trade of the river Tyne, amounts to 38,475; while those on the river Wear are calculated at 26,250. The following is a general statement of the capitals employed in this very necessary and important trade. P. 20.

‘There are upwards of fifty collieries, in the neighbourhood of Newcastle and Sunderland: the capital employed in these collieries, including the cost of keels, &c. is upwards of

£ 1,030,000	
1,400,000	The capital employed in the shipping in the rivers Tyne and Wear, in the coal trade,
700,000	The capital employed by the buyers and coal factors in London, exceeds upon a moderate calcula- tion

Total	£ 3,130,000
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‘To trace, with officious minuteness,’ it is added, ‘the extensive and complicated chain of dependence from the miner to the consumer of coal, would have enabled me to add very considerably to the above number. But these estimates, I am convinced, will afford, without minute calculation, and the aid of tedious animadversions, an unanswerable argument against the propriety of every measure which tends to load the consumers of coals with any charge but those which arise from mining, carrying and selling that article.’

The following observations, are worthy of attention. P. 62.

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\* The duty on coal exported to foreign countries, is fifteen shillings and five-pence per *Newcastle chalders*, and the duties on coals carried to the port of London, are eight shillings and ten-pence per London chalders. Eight Newcastle chalders are supposed to be equal to fifteen London chalders. Consequently foreigners have English coal imported to them at fifteen shillings and five-pence per Newcastle chalders, and the inhabitants of London are obliged to pay at the rate of sixteen shillings and six-pence three farthings for the same quantity.

\* This favours foreigners more than our own people, more especially the inhabitants in the city of London and its neighbourhood, who pay much more duty *per chalders* than foreigners; so we hereby encourage them to under-work the Londoners, more immediately in iron wares, and something likewise in all manufactures where coals are used. A tax on a commodity of such general use to the poor, as well as to the rich, must, like our excises, add to the dearth of our poor's living, raise the wages of their labour, and the price of manufactured goods, which likewise insensibly affects the rich: but who can express the hardships and miseries of the poor, when hard winters, (such as that in January 1739 or 1740) raise the price of coals excessively? And yet a heavy tax is on them still adding to the oppression \*.

\* To complete this sketch of the inequality which pervades the whole system of taxation on coal, I must beg leave (without meaning to be personal), to produce as a striking example, the local duty of twelve pence *per chalders*, on all coals transported from the river Tyne, granted by king Charles II. to his natural son Charles duke of Richmond and Lenox, and failing him and his heirs, to Louisa duchess of Portsmouth, and her heirs for ever. It is not by any means singular, that the tendency of this local tax in its original form, was not adverted to, during the infancy of the coal trade. At that time, the river Tyne enjoyed in a great measure, an exclusive trade of working and transporting coal to the out-ports, and to the city of London. It could not therefore appear in the light of a partial imposition; nor would the darkness which obscured the minds of our most eminent statesmen in those days, on every subject intimately connected with commercial politics, allow them to discover that a tax upon this necessary of life, and capital instrument in manufactures and agriculture, was contrary to the interest of Great Britain. As soon, however, as the coal trade was established on the banks of other rivers, political justice, as well as sound policy, should have induced the legislature either to have imposed the same duty on these rivers, or to have modified upon a general principle the original local tax, so as to obtain the amount of it collectively, by an inferior and equal impost on each river.

\* The consequences arising from this tax, are, in my humble opinion, of a very dangerous nature, and without arrogating to myself the gift of prophecy, I am convinced it cannot long exist, unless it is made more perfect in its principle, and less pernicious in its tendency. It draws by a kind of local deceit, several thousands annually, out of the pockets of consumers of coals, already overburdened with heavy duties on this article; and it operates evidently upon the unfair principle of an arbitrary law, against the common privileges of a great and

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\* \* See Decker on Trade, page 7.\*



respectable body of coal owners on the river Tyne, remarkably distinguished for adventurous and bold exertions in a valuable and dangerous trade.'

The following are the taxes on coal, for which the author here offers substitutes, viz.

	s.	d. per Chald.
By the 8th of Ann. ch. 4. a tax of - - -	3	0
By the 9th of Ann. ch. 6. a do. of - - -	2	0
By the 9th of Ann. ch. 22. for building churches, - - - }	3	0
Impost in 1779, of five per cent, - - -	0	4 $\frac{1}{2}$ $\frac{6}{8}$
Impost in 1782, of five per cent, - - -	0	4 $\frac{1}{2}$ $\frac{6}{8}$

And the additional  $\frac{5}{20}$  to raise the fraction to an integer, making in all, eight shillings and ten pence per London chaldron.

The principal substitute here offered, by way of *commutation*, consists of an additional tax upon *private brewers*; 'or in other words, in subjecting private people who brew their own ale, to the same duties every person pays, whether poor or rich, who buys ale from the public brewer.'

In respect to the duty, received by the duke of Richmond, it is recommended to enter into a negotiation with that nobleman, and exchange this impost for another, to be levied on all coals exported to foreign countries.

This book appears to have been written during the latter end of last year, amidst the 'very extraordinary national prosperity of Great Britain;' a war extensive in it's rage, new in it's principles, and ruinous in it's operation, has since taken place, and we are afraid, that our author must adjourn, for the present, all those beneficial schemes of improvement, suggested by him during the halcyon days of peace.

ART. LI. *An Address to the Public, on a Subject new and interesting.*

By J. Cook. 8vo. 41 pages. Price 1s. Richardson. 1793.

THE avowed object of the present publication is the education 'of the offspring of the profligate poor, who are abandoned by their parents, and wholly overlooked by the public.

'Fellow christians,' says the author, 'join hand to hand in a petition to parliament for the redress of the greatest of grievances—for a law to prevent robbery and house-breaking, by means of a county school of industry.—

'Let the malefactor cease to complain, that his gross ignorance, extreme poverty, and urgent necessity, drives him to depredation and destruction. Let not human blood, nor human unhappiness, any longer be laid to our charge; nor supinely suffer thousands to perish through inability and neglect. But let us strive to save innocence from ignominy, and the law from cruelty. This is a duty incumbent on us as men, this is a duty incumbent on us as christians.'

We respect the humane motives which appear to dictate the conduct of Mr. Cook, and cannot but wish success to his labours.

ART. LII. *On the Punishment of Murder by Death.* By B. Rush, M. D. 8vo. 20 pages. Price 6d. Philadelphia, printed: London, reprinted; Johnson. 1793.

THIS small tract has been printed several times in Pennsylvania. The chief purport of it is, to show that the punishment of murder by death is not enjoined in scripture, and is contrary to the humane and benevolent spirit of christianity. Beside this, the writer maintains, that capital punishments are contrary to reason, and to the order and happiness of society; as they lessen the horreur of taking away human life, as they multiply murders by creating difficulties in convicting criminals, and as such offenders might still be made useful members of society. The subject is very important, and merits a much fuller and more philosophical discussion than this writer has given it.

## EDUCATION. SCHOOL-BOOKS.

ART. LIII. *Lectures on Female Education and Manners.* By J. Burton. 2 Vols. 12mo. 500 pages. Price 6s. sewed. Rochester, Gillman; London, Evans. 1793.

ALTHOUGH the old maxim, of *mixing the agreeable with the useful*, is particularly to be regarded in books intended for the instruction and improvement of the young; and although it will be acknowledged to be a circumstance in which the present times far excel the past, that they afford such a great variety of elegant productions, in which moral truth assumes the pleasing and interesting dress of fiction; it must nevertheless be allowed, that this taste ought not to be carried so far, as to preclude the use of serious writing, the sole object of which shall be to communicate useful knowledge and just sentiments to young minds. Children cannot be too early taught, that life has its duties, as well as its pleasures. And it may be of great benefit to them, to disengage them, at stated seasons, from all ideas of amusement, and fix their attention upon those subjects, which require, from every human being, sedate attention, and grave reflection. In this view, such works as that which is now before us are of great value; and it is with satisfaction that we introduce to the attention of those parents and preceptors, who are sensible of the importance of moral education, a course of lectures, originally read *on sunday evenings*, in a school for female tuition; and, in our judgment, very proper to be read in every school of the same kind, or to be put into the hands of young ladies, as soon as they have passed the age of childhood.

The lectures, which are in number twenty-eight, open with some general observations on the necessity of acquiring an early habit of self-command. The lecturer then goes on to describe those amiable qualities of children which gradually become the foundation of moral merit. Among these he insists particularly on docility, and gives his pupils brief directions concerning the best manner of acquiring and improving it. These we shall copy, as a specimen of the plain good sense, and the correct simplicity of language, which may be expected in these lectures: VOL. I. P. 42.

‘The first thing necessary, is *attention*. Without this, the most useful lessons of instruction, will have but little effect on your minds. You can neither retain in memory that which has been communicated



to you, nor digest it afterwards. Your inattention will also be disrespectful to those, who are delivering any discourse, or conveying any information which is intended for your improvement. If you aspire after knowledge, you will listen to her voice; otherwise you will be *even like the deaf adder that stoppeth her ears*. But whatever may be the mode of instruction, or the object of it, without attention you can profit but little. No proficiency can be made in any course of study or learning, without application. Sufficient time is allowed you to relax your minds; but when you are employed on serious subjects, let not your thoughts be dissipated. Indulge not in a careless indifference, because the business of education is a matter of great importance, and therefore requires the most constant assiduity.

The next thing I would recommend to you is a seasonable taciturnity; without this, it is impossible you can give that degree of attention which is necessary. To be loquacious or talkative, whilst you are receiving instruction, denotes a frivolous mind. Silence is the first step to wisdom. It was held in such great esteem amongst the ancients, that they deified it; that is, they worshipped it as a god. By the Romans it was represented under a female form, holding up a finger to its mouth. Solomon has left a trite observation upon this subject. *There is a time, says he, to speak, and a time to hold one's peace*. This being the case, you will do wrong to suppose, that a restraint of this kind, at proper intervals, is an instance of rigour. They are your best friends, who lay this injunction upon you; to which you will strictly conform, if you have a wish, or an inclination to be improved. It is only by knowledge, that we raise the dignity of human nature; without this, we should rank with the untutored savage. And there cannot be a greater disgrace to a rational being, than to be ignorant, in so enlightened a period as the present, where so many opportunities offer for cultivating the understanding.

Consideration is another necessary step to improvement. However instructive the lessons you may receive, yet the impressions made on the mind, during the time of tuition, will soon be effaced, unless you afterwards reflect and meditate in private, on what you have been taught. Some things may, at first, seem difficult to be understood, but they will be more clearly comprehended, by making them frequently the subjects of your thoughts. Without consideration you will neither be wise nor prudent: but by means of it, you will lay up such a stock of useful materials in your memory, as may be applied and called forth, as often as occasion shall require.

After these preparatory hints, the author enters upon more particular topics, and gives young women much useful instruction, and excellent advice, on the love of truth; on the influence of the female sex in society, and their duties, present or future, as daughters, wives, and mothers; on the degree of attention which ought to be paid to female accomplishments, to beauty, and to dress; on the mental improvements which are requisite to form women for society, and the kind of reading to which they should chiefly attend; on female manners, private society, public amusements, and the love of pleasure; on the regulation of the temper, and the exercise of humanity, forbearance, and courtesy; on the folly of indulging pride of birth and rank; on affectation, false fear, and superstition; on evil speaking, and the improvement of time. The whole is closed with a farewell lecture,

addressed to those pupils who were shortly to leave school. From the great variety of useful matter contained in these volumes, we shall make another short extract on the topic of affectation. VOL. II. P. 147.

\* Affectation has been defined *a perpetual disguise of the real character by fictitious appearances* \*; or, an awkward imitation of what we observe in another. Those, who practise it, assume a deportment contrary to their station; and step out of their own sphere, in order to act a part for which they are not qualified by genius, education, or fortune. Hence it is, that what may be graceful in another, will be a blemish in them. Simplicity of character is respected, because it has truth for its basis. It is easy, because it is natural. But affectation will always be offensive, because the mind within, and the actions without, do not correspond. This outward deception, this effort to impose on the world under a borrowed dress, is not only ridiculous, but often fails in its end; which end is the desire of pleasing, or of gaining admiration. There requires but little discernment to detect the fraud; and we generally despise those who have attempted to deceive us. It is also absurd, because no persons can appear so advantageously in a fictitious character, as in their own. In support of the former, they are indebted to the tricks of artifice, falsehood, and grimace; but to exhibit the other, nothing more is necessary than to follow the dictates of nature, who attracts the most notice when disguised the least.—I would here distinguish betwixt those persons who put on the mask of hypocrisy, in order to conceal their moral depravities; and those who, from motives of ostentation, affect to be what they are not.

\* Having thus explained to you what is meant by affectation, I will next endeavour to delineate the cause, and exemplify the effects of it.

\* Affectation, for the most part, proceeds from vanity. The first is said to be the inseparable attendant of the last; and has been figuratively described, as seated near the throne of vanity, holding in her hand a mirror, by the means of which she practises all those mimic and fantastic airs, by which she thinks to attract notice, and procure admirers.

\* When once you conceive an exalted opinion of your own abilities, whether natural or acquired, you will presume that they are sufficiently perfect; and you will be too conceited to regard either the censure or the admonition of your friends. So far from supposing that you require advice or instruction, you will be vain enough to imagine, that your boasted merit is held in the same estimation by others.

\* It does not, however, follow, that because you shall have flattered yourselves with self-applause, which is indeed purchased at a very easy rate, you will then be certain of the approbation of others. You cannot command this approbation. It is a tax which the world will not readily pay. You must first deserve it by your own propriety of conduct; but receive it at the same time with so much diffidence, as if you were conscious you had not deserved it. You may observe, that persons of real worth are not immediately rewarded with public respect; because they proceed silently and modestly. They have, besides, the torrent of calumny and detraction to oppose, which, as Shakespeare remarks, *patient merit of the unworthy takes*. The envious will

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\* \* Doctor Johnson.\*



will spare no pains to discover spots in the brightest characters: and mankind seem more disposed to find out faults than beauties. If, then, the approbation of others is so reluctantly given to the deserving, what must they expect, who wish to attain it on false pretences—by superficial ornaments, or by the affectation of qualities which they do not possess! The last may be praise-worthy in the right owner, but contemptible in the servile imitator. If pure metal can scarce pass through the fiery ordeal of public scrutiny, that which is base cannot expect to escape detection. And if sterling sense will hardly make its way in the world, that which is counterfeit cannot long remain unexposed. *It is a sufficient cause of disgust, says Dr. Johnson, that there is an intention to deceive, which every heart swells to oppose, and every tongue is busy to detect.*

ART. LIV. *Questions to be resolved: or, a New Method of exercising the Attention of young People. Interspersed with various Pieces, calculated for Instruction and Amusement. Translated from the French of Madame de la Fite. Vol. II. 12mo. 260 pages. Price 2s. 6d. sewed. Murray. 1792.*

IN our ninth volume, page 566, we gave an account of the nature of this publication: at the same time we expressed our approbation of the manner in which it was executed; and recommended it to the attention of parents and teachers, as not only in itself a useful performance, but as suggesting a method of instruction, which might with advantage be extended at pleasure to other subjects. We have now only to inform our readers, that the plan is in this volume very successfully pursued in morals, history, and mythology. Among other articles, it contains several moral stories; an instructive and affecting play, imitated from the German, entitled *Beneficence Rewarded*; and the History of Pythagoras, together with some particulars concerning the Spartans, from the Travels of Young Anacharsis.

It is a great recommendation of the plan of this work, that it is adapted to habituate children to exercise their understanding, as well as their memory; a point which ought to be more attended to than is usual in our present modes of education.

ART. LV. *The Elements of Useful Knowledge; comprehending among other interesting Particulars, short Systems of Astronomy, Mythology, Chronology, and Rhetoric; with a brief Account of the Trial and Execution of Louis XVI, and of the late Transactions in France. To be read in Turns with such approved Selections as are generally used in Schools; and to be chiefly committed to Memory. By the Rev. J. Adams, A. M. Author of the Elements of Reading, and Lectiones Selectæ. 8vo. 333 Pages. Price 3s. 6d. Law. 1793.*

THOUGH the collections made in this volume are much too miscellaneous to deserve to be dignified with the name of *systems*, they contain a great deal of useful information. In astronomy, the principal phenomena are clearly stated, and reflections are added to impress young minds with religious sentiments. In mythology,

thology, the fables most frequently alluded to in poetry, or made the subject of painting, or statuary, are briefly, and in the main correctly related. Under the head of chronology, the most useful articles respecting the various divisions of time are properly given. A series of memorable events is added, which is in several respects materially faulty. Instead of following the easy and simple plan of dating all the events before or after the christian æra, it dates before that æra, from the creation of the world, which it fixes, without any intimation of uncertainty, four thousand and four years before the christian era; though it is well known, that among critics who agree in acknowledging the authority of the Jewish scriptures, there is a difference respecting this great event of many hundred years. In like manner are given as ascertained facts, that the flood happened A. M. 1656; that Prometheus first struck fire from flints, A. M. 2289; and that Jesus Christ was born on the 25th of december, in the first year of the vulgar era. Thus to settle, by an *ipse dixit*, chronological dates, which all the learned know are still undetermined, is not to instruct young people, but to mislead them. There is also a manifest absurdity in attempting to catch the popular humour of the day, by tacking to a chronological series of this kind, newspaper details of political occurrences. The events of the year 1792, which ought to have been comprized in half a page, are ridiculously spread through twenty pages. In the part which treats of rhetoric, little discrimination or taste is shown, and even grammatical accuracy is violated.

The remainder of the volume, which treats of several miscellaneous articles of natural history and philosophy, and of the constitution and the civil forms of Great Britain, is less liable to objection. We have been the more particular in pointing out some of the defects of this work, because we judge it of great importance to the public, that elementary treatises should be drawn up with the most rigorous attention to accuracy and propriety.

**ART. LVI.** *An easy Method to acquire the Italian Language, by the Help of the French and English. Two Parts in One Volume.* By John Soilleux. 12mo. 124 pages. Price 2s. 6d. Bound. Elmsley. 1793.

EVERY attempt to facilitate the learning of any language, by bringing it's grammatical rules into a narrow compass, at least deserves attention. This small volume appears to contain whatever is essentially necessary to introduce the learner into a knowledge of the Italian language; and it is a great recommendation of the work, that it renders the Italian words and phrases both into English and French.

ART.



## MISCELLANEOUS.

ART. LVII. *Prolusiones Juveniles. Præmiis Academicis dignatæ.*

Auctore Joanne Tweddell, A. B. Trinitat. Colleg. Cantuarienf. Socio.—London, Dilly and Payne; Cambridge, Merrill and Lunn. 8vo. 248 pages. Price 5s. boards. 1793.

THE publication of such juvenile essays as have obtained academical honours and distinctions, though it has been sometimes blamed by fastidious censors, is a practice which seems in itself useful and reasonable, and has been sanctioned by the example of the most distinguished scholars. The first fruits of genius have an interest, which is wanting even to it's more finished works; and if middling or inferior men sometimes obtrude their immature productions on us, the neglect of the public is a sufficient punishment to them, and a sufficient example to others. The hope of public applause is a new incentive to the ingenuous ambition of youth, and the appeal to public judgment tends to preserve the purity of academical decision, by powerfully controlling the partialities and prejudices of the judges. The genius of the candidate is thus animated to higher exertions; and the private sentiments of the judges are silenced, by the knowledge that their sentence may undergo revision before another and an incorruptible tribunal.

These general remarks might indeed have been spared in a review of the elegant volume before us, which needs no such defence for it's publication; in which nothing *juvenile* is to be discerned, except in the modest *title page*, unless indeed it be that noble ardour in the cause of virtue and liberty, which (to the disgrace of years and experience be it spoken) is almost peculiar to the purity and sensibility of youth. This collection consists of Greek and Latin poems, Latin and English essays and orations, which have at various periods obtained prizes in the university of Cambridge. It is introduced by a modest and classical preface, in which Mr. T. deprecates the severe judgment of certain accomplished scholars, whom he seems to have marshalled according to the supposed degrees of their learning:—‘Atqui vix, aut ne vix quidem, spero fore, ut quæ in variis scribendi generibus verècundè et timidè tentavi, omni ex parte satisfaciant superbissimo aurium judicio PORSONI, PARRII, BURNEII, BURGESSII, WAKEFIELDII, HUNTINGFORDII, aliorum.’ Pref. p. vii.—And he justifies himself from the imputation of forwardness or singularity, by the example of other distinguished sons of Cambridge.—‘Scilicet prolusiones suas pro re natâ primò affectas inchoatasque, et postea, ut opinor, magis accuratè cogitatèque ad umbilicum perductas, oculis legentium subicere non dedignati sunt GULIELMUS ROBERTS collegii Etonensis haud ita pridem præpositus, JOANNES HALLAM ecclesiæ Bristolensis nunc temporis decanus, et nuperrimè GULIELMUS COLE Collegii Regalis socius.’ p. viii.—The latinity of Dr. Roberts will neither be exalted nor depressed by comparison with that of Mr. T.; but, without intending any disrespect to Mr. Cole or dean Hallam, we must confess, that in the style of the first there is a want of energy, and in that of the second a want of ease and perspicuity, which the sternest critic would not impute to the compositions before us. As many of the political opinions contained

contained in this volume must have been displeasing to academical governors, it is not without justice that the author celebrates his liberal and impartial judges, and more particularly one whom he does not mention, but whom we suppose from the character to be the learned and excellent Dr. Barnes, of Peter-House. Of the poetical portion of the miscellany the following will not be considered by our classical readers as an inelegant specimen.

‘ IN VENTRILLOQUUM.

Salve! magna tui Britanniaëque  
Salve! gloria temporum tuorum  
Qualis nemo fuit, neque est, eritve  
Posthac—O utinam repenti voces  
Sint centum mihi, sint et ora centum ut  
Te, tui similis, Poeta laudem!  
Audin’! Nunc hominem fœminamve  
Juxta, nunc procul et remoti ores  
Hâc illâc, puerumve ineptientem  
Credas multa loqui, simul disertâ  
Ac vox parturit sonos in alvo.  
Atqui nil tremit vox loquentis. Atqui  
Nil motum est labium. Quid ergo? Fallor,  
An verum est? Loqueris tacesve? Certè  
Et nusquam tua vox et est ubique.’

The author of these verses is certainly no mean proficient in the difficult art of trifling with ease and grace.

Among the English essays, the most conspicuous are a discourse on the policy of Henry VII, and an oration on the character of William III. If in the latter the author sometimes betray the partiality of a panegyrist, yet he compensates for it amply by just reasoning and manly eloquence, and by an enlightened zeal for the most sacred interests and rights of mankind.

P. 145. ‘Liberty,’ says he, ‘has begun her progress, and Hope tells us that she has only begun. She has already unveiled the charms of her august countenance to the fortunate inhabitants of the western world; *she is now combining in glorious concert the Polish king with the Polish people*\*!!! and rekindling in the breast of modern Gauls an emulation of their free and hardy progenitors. Soon will she deign to visit the Spaniard and the Hollander, the Prussian and the Swede, the German and the Turk; nor shall the sovereign of all the Russias be able to prevail against her.’

That these benevolent hopes have hitherto been disappointed, will far less derogate from the sagacity of our author, than it will aggravate the guilt of those (and such there are even in the least guilty of the contending parties) whose crimes have so fatally clouded the glorious prospects which were opening on mankind.

Of the compositions in Latin prose, the most remarkable, both for the subject and the execution, is a dissertation on the question, ‘Whether a free and equal government can be established and

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\* Our readers are too well acquainted with the fatal reverse.  
preserved



preserved in a great empire.\* The author contends for the affirmative, on the principles of the republican philosophy of Harrington and Hume. Two short extracts will, better than any general criticism, enable the reader to judge of a discourse eminently distinguished, in our opinion, both for intellect and eloquence; and deserving as well to be considered by the philosopher for it's arguments, as to be admired by the scholar for it's style. The first relates to a celebrated writer and orator.

P. 203. 'Animas mihi in dies incandescit quoties plebis in aures infusurrari audio falsos nescio quos rumusculos earum rerum quæ in Gallia geruntur, quod scilicet ab æquæ libertatis patrocinio ceteræ homines absterreantur. Cur autem hi latius percrebuerint, præcipua causa stetit magni olim nominis orator, qui animo ad causam tyrannidis adjecto miserabiles quasdam excitavit tragædias, et putidis ampullis somnia mentis suæ decoravit. Grandi paginâ turgescens, et læsæ antiquitatis crimen specioso verborum exercitu gestiens ulcisci, quantum erat in ulâ unquam linguâ, intemperiarum et conviciorum omne virus acerbitalis suæ, in gentem de iis omnibus, quibuscunque cordi est libertas, optimè meritam, evomit et penitus exantlavit. Quippe spes de se pridem conceptas nihil reveritum non illum puduit REGIUM tanquam BUCCINATOREM videri, et *consceleratæ tyrannorum colluvioni quæ bellum atrocissimum jam nunc in Gallos movet classicum inhumaniter præcinuisse.*'

And soon after, speaking of the same celebrated person:

P. 204. 'Et nos quoque ei gratulamur, quod furorem ei et insaniam Deus injecisse videatur, hoc utique consilio ut a partibus suis sanos omnes abigeret et conculcatæ a se libertati invitus ipse opitularetur. Formidolosissimum enim in se provocavit scriptorum agmen, qui exilia ejus argumenta turpissimam in fugam verterunt, fregerunt, trucidarunt.'

In the next and only remaining extract which we shall present to our readers, Mr. T. displays the indignation of virtue, in the language of eloquence, against the oppressors of Poland, who are now become the allies of England.

'Adde quod magno imperio id insitum est robur quod ægrius opprimatur ab hoste extero, minusque igitur libertati illius sit periculum ex iis calamitatibus, quæ te miserranda POLONIA! tuaque jura omnino omnia, vereor ne brevi infringant, penitusque gravissimo interitu subvertant. Enim vero ab istis teterrimis Russiæ et Borussia tyrannis, istis versulis veteratoribus, istis penè dixerim efferis carnificibus, in æquam libertatem, in omne quicquid est jus gentium, in ipsum denique humanum genus, incredibili atque immani more et modo sævitum est. Pavet intere totâque mente, ac totis artibus contremiscit ipsa POLONIA. Obstupescunt missâ cum dolore et metu indignatione gentes vicinæ. Quin Britannia libertatis illa quondam violatæ ultrix et acerrima vindix tyrannorum inter minas et strepitum horrendorum fileet torpetque.'

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\* "Utrum magnum imperium cum æqua omnium libertate constare possit!"

Minute exactness of typography is peculiarly important in compositions in the ancient languages, and we observe two or three errors, which seem to have escaped the author in the revision of his sheets; such as *immeritè*, p. 19, for *immeritò*—*fraudentè* for *fraudentèr*, p. 226.—*aptare* for *optare*, Pref. p. xii.—*satur* for *satura*, p. 117. In the note, p. 86. *recitarem* is an error of the press, probably, for *recitaram*, though *recitassèm* would, we think, be more consistent with that critical accuracy in the use of tenses which distinguishes the composition of Mr. T. A few other errors equally unimportant, we think, we noticed in perusing the volume, among which we recollect the use more than once of æ for œ.

ART. LVIII. *The Minstrel; or Anecdotes of Distinguished Personages in the Fifteenth Century.* In Three Volumes 12mo. About 650 pages. Price 7s. 6d. sewed. Hookham and Co. 1793.

THE term *anecdote* being commonly understood to mean, a relation of some biographical or historical occurrence in real life, is very improperly applied to the incidents of fictitious history; and introduced, as it is, into the title of the present novel, it tends to give a false idea of the nature of the work. It is therefore necessary to inform our readers, that the *distinguished personages* here introduced are for the most part not real but fictitious characters, and that the incidents, excepting some occasional references to the history of the fifteenth century, are not anecdotes but fictions. In correcting this error, whether accidental or designed, in the title of this novel, we do not mean, however, to cast a censure upon the novel itself, which must be allowed to possess very considerable merit in invention, arrangement, and language.

The fable is founded upon the historical events of the reign of Henry VI. The heroine of the tale is the daughter of one of the nobles, who, in the contest between the houses of York and Lancaster, enrolled himself on the side of the former. Two young men of opposite parties become rivals in their passion for her. In order to escape the persecution of the one, whom she rejects, she assumes the dress and character of a minstrel. In this disguise she passes through adventures, which, though romantic, are not unnatural, considering the manners and circumstances of the time in which they are supposed to pass. At length domestic and political changes render her concealment no longer necessary; her lover, whom she supposed to be dead, is restored to her; and the story, as usual, ends in their happy union.

Though the principal incidents of this novel turn upon the tender passion, the piece is not a mere love story. The writer has interwoven with the narrative frequent allusions to the history, customs, and manners of the times to which the story refers; and has added some digressions historical and antiquarian, which the young reader will find instructive as well as amusing. From the former we shall extract a passage, in which the writer sketches the character and situation of the duke of York, and describes his feelings previous to an engagement with the royal army.

Vol. I. p. 64.—‘The royal army approached. All was spirited preparation for the ensuing battle, which it was imagined would prove decisive of the grand contest, and either encircle the brows of York with a golden diadem, or end his pretensions to it,

‘The



• The evening closed with this expectation: the contending hosts were encamped so near each other, that the advanced centinels could almost hear the whispers of each other's watch;—steed neighed against steed;—and the armourers closing up rivets in the accoutrements of the knights, gave signal of a general preparation.

• By degrees their labour ceased, a general stillness prevailed; and both armies seemed to resign themselves to that repose, so necessary to renovate their spirits and strength for the important exertions of the ensuing day.

• The duke of York had also thrown himself on his couch, and vainly courted sleep, as a momentary oblivion of those anxieties which oppressed him.

• Nothing could be more amiable than the natural temper of this prince. In his government of France, he not only evinced great courage and distinguished abilities, but also the utmost prudence and mildness of disposition. Early recalled from that command by the intrigues and superior interest of the duke of Somerset, he had yet an opportunity in Ireland of displaying the same virtues; for being sent there to quell a rebellion, he had the happiness, whilst his rival was losing Normandy, and all our remaining possessions in France, not only to subdue the insurgents, but by the moderation of his conduct, and the sweetness of his manners, to attach them, as well as the whole Irish nation, to his person and family.

• In right of his mother he plainly stood, in the order of succession to the crown, *before* Henry, being descended from the *second* son of Edward the third; the house of Lancaster from the *third* son of that monarch: but had he not been stimulated by characters much more ambitious than his own, the nation would not have been disturbed by his pretensions.

• He had married a Nevil, one of the most potent, opulent, and noble in all its numerous branches, of any family in the kingdom; and at the same time the most grasping, turbulent, and ambitious.—The duchess of York was daughter to the late earl of Westmoreland, and sister to the earl of Salisbury; her brother and nephews proud of the alliance, sought by her aggrandizement to lift themselves still higher in power. The title of queen seduced her; she joined her influence over her husband's mind with that of her family, for its attainment:—her sons were educated in the same ambitious desires; the moderation of the duke had been shaken by the general assault: but though he had been repeatedly impelled to take up arms, it was always, on his own part, declaredly for a redress of those grievances under which the people laboured, and for the reformation of a government at once weak and tyrannical. To evince incontestibly that those motives *alone* governed him, when a parliament was assembled to consider the state of the nation, on Henry's falling into a distemper, which increased his natural imbecility, and rendered him incapable of maintaining even the appearance of royalty;—when this parliament created York protector, and proved by unanimously conferring sovereign authority on one who had such evident and strong pretensions to the crown, that its members were not averse to his taking immediate possession of it; then, when he might have slept quietly into the throne, he contented himself with the mere office of protector; desired that it might be recorded in parliament, that his authority was conferred upon him on  
their

their own free motion, without any application on his part; expressed his wish that they would assist in the exercise of it; made it a condition of his compliance, that those lords, who had been nominated his counsellors, should also accept, and exercise *their* commission; and required that all the powers of his office should be specified and defined by act of parliament.

\* Thus moderate was the duke of York, left to the dictates of his own noble nature; thus incapable of violence or injustice: and how much it is to be lamented, that he was not always consistent with himself: happy had it been for the nation if in that crisis of public affairs, so favourable to his ambition, he had still listened to its dictates; or in moments less propitious been deaf to them! what animosities, what commotions, what wars, what a deluge of blood, would have been spared this unhappy kingdom!

ART. LIX. *An Asylum for Fugitive Pieces, in Prose and Verse, not in any other Collection: with several Pieces never before published. Vol. IV. 12mo. 278 pages. Price 3s. sewed. Debrett. 1793.*

IF the reader sit down to this Olio with a keen appetite, he will meet with some pleasant entertainment. The pieces, though of course unequal in merit, are, on the whole, at least not inferior to those of the former volumes. The late busy scenes on the political stage have furnished materials for many humorous and satirical pieces in this collection; among which the principal are, in *prose*, authentic account of the late victory gained by the Bonzes over the association in the kingdom of Triuna; political creeds; and village politics, a dialogue: in *verse*, an ode to Mr. Pitt; the Marseilles march; reflections on reflections [addressed to Mr. Burke]; liberty, a *findaric* ode by Mr. Crawford; *now or never, or a reveille to the church*; and

P. 269. \* THE GOITRE. A FABLE.

\* Reader! you've seen perchance (for ev'ry sight  
John Bull's devout attention draws);  
You've seen with equal wonder and delight,  
The Monstrous Crows.—  
Now, if you feel your vig'rous fancy able  
To give a mere unform'd excrescence,  
Existence personal and essence,  
See how a *Wen* can figure in a fable.  
\* A *Goitre* in an Alpine valley bred,  
In shape and size full rival to the head,  
Esteem'd among the Belles of Syon  
The prettiest lump of flesh was e'er set eye on,  
Made vain, as we may well suppose,  
With admiration, like a noddy  
Puff'd with self-consequence and folly, chose  
To stand in competition with the body,  
\* And thus he argu'd—"In the general plan,  
That forms the commonwealth of man,  
We may presume that ev'ry single part,  
In bulk, and growth, and distribution,

Was



Was made by never-erring art,  
Best suited to the human constitution.  
"Twere then enough for me to found pretensions  
On my long standing, place, and large dimensions;  
But be it known, that if I please,  
I can bring better claims than these.

" And first my *privileges*. When the head,  
Fatigu'd with thinking, or with raking,  
Lies on the pillow, pale and dead,  
Ready to split with aching;  
When the heart flutters, and with direful rumble  
The cholick'd bowels grumble;  
When limbs are on the rack,  
And grinding pains run thro' the long, long back,  
I loll upon the breast,  
In ease and rest,  
With nought to do, but put my juices  
To all their proper uses;  
And thus I fatten, grow, and thrive,  
While they, poor souls! scarce keep themselves alive.

" Now for my *services*. I need not tell ye,  
How once the members quarrell'd with the belly;  
And still the resty rascals, led  
By the rebellious head,  
Are prone to riot.  
'Tis then my task to keep them quiet,  
By draining off superfluous humours,  
Suppressing ferments and plethoric tumours,  
And by the wholesome system of starvation,  
Maintaining peace and due subordination:  
And thus I keep the balance even,  
And fit the body-politic for heaven.

" These things consider'd, reason must agree,  
That place and preference are due to me;  
Yet, for the gen'ral welfare, I'm content  
To make a close and firm alliance,  
That we may all live easy and content,  
And bid our foes defiance."

" While thus Sir Goitre, swagg'ring and vap'ring,  
Led his poor passive partner such a life,  
Comes a *French Surgeon*, flourishing and capering,  
Who whipping out his knife,  
Made an incision to the quick,  
Like boys about a stick,  
And presently proceeded to dissever  
The ill-match'd pair for ever and for ever.  
Here Goitre lay, a wither'd, lifeless lump,  
While the disburthen'd body vigorous grew and plump.

" Most states abound in hangers-on and tumours,  
From petty warts to wens of monstrous size,  
That suck the blood and waste the precious humours,  
Yet call themselves *supporters* and *allies*."

In polite literature among the more considerable prose pieces, are lessons in biography, or how to write the life of one's friend; how to write one's own life; and Whitehead's full and true account of an earthquake in London: in verse, a journal of an excursion to Bath; the bard; Milton's ghost; and a long string of sonnets, songs, epigrams, elegies, prologues, epilogues, impromptu's, and other poetical trifles. We extract the following pleasing sonnet by miss Williams. P. 152.

• TO HOPE.

• O, ever skill'd to wear the form we love,  
To bid the shapes of fear and grief depart,  
Come, gentle Hope! with one gay smile remove  
The lasting sadness of an aching heart.  
Thy voice, benign Enchantress, let me hear;  
Say—that for me some pleasure yet shall bloom!  
That Fancy's radiance, Friendship's precious tear,  
Shall soften or dispel misfortune's gloom!  
• But come not glowing in the dazzling ray,  
Which once with dear illusion charm'd my eye;  
O strew no more, sweet Flatterer! on my way,  
The flow'rs I fondly thought too bright to die:  
Visions less fair will sooth my pensive breast,  
'That asks not happiness, but longs for rest.'

ART. LX. *Charles and Alleclum. The Memoirs of the Reverend James Thomson, Minister of the Gospel at Dundee. In two Books. 8vo. 102 pages. Edinburgh, Creech. London, Cadell. 1793.*

SUPERSTITIOUS credulity is supposed to be nearly extinct in this country, or at least to be confined to the lowest and most ignorant part of mankind. That this, however, is a mistake, the present publication may be sufficient to prove. We have here a learned divine of Scotland, who publishes to the world a set of old-wives' tales, of second sight; of a sage woman who discovered a wonderful knowledge of past and future events; of the appearance of angels; of dreams and their accomplishment, and the like; too ridiculous to merit a moment's attention. The ordinary circumstances which are here related are trivial in the extreme; and the observations and reflections are of a kind, which discovers them rather to have been the effect of mental imbecility, or of derangement, than of profound speculation. Mr. Thomson, for example, is of opinion that God has his residence in what we call electrical flame, and that the original chaos would have appeared to the eye of a spectator, as a permanent and palpable flash of lightning.

D. M.



## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## ART. I. SOCIETY OF ARTS AND SCIENCES AT UTRECHT.

June 5. On the question respecting the bite of a mad dog [see our Rev. Vol. VII, p. 465.] no satisfactory answer was sent in time; but shortly after the society received two of considerable merit, to one of which, written in french, with the motto, *Miserrimum morbi genus, quo oppressis in angusto spes est*: Cels., the prize would have been awarded, had it not been too late. The directors, however, have thought proper to offer the author a gold medal of 20 duc. [9l.], if he make himself known within six months.

On the subject of education [ib.] many papers were sent. The prize was adjudged to one written in low dutch, the author of which has concealed his name, and requested the value of the prize, if obtained by him, might be bestowed in furthering a plan he has laid down. Three other memoirs obtained accessits of the silver medal each. The author of one was Mr. G. C. C. Vatebender, teacher of latin at Gouda: of one, written in latin, with the motto, *Opinionum commenta delet dies, naturæ judicia confirmat*: Cic. de N. Deor., the author is requested to make himself known; as is the author of the third, written in bad french, with the motto: *Fronti nulla fides*, and at the same time to translate it into some other language, or explain it's obscurities.

The following was the new question proposed.

*What are the best means of promoting industry and manufactures in our republic, without prejudice to commerce?* The prize 30 duc. [13l. 10s.], and the memoirs to be sent by the 1st of october, 1795.

At the same time the gold medal of 20 duc. [9l.] was offered for the best memoir on some *astronomical subject*, and the accessit for the second best, sent before the 1st of october, 1794.

ART. II. Nuremberg. *Nova Acta physico-medica Academiæ Cæsareæ Leopoldinæ Carolinæ Naturæ Curiosorum, &c.* New physico-medical Transactions of the Leopoldine Academy of *Naturæ Curiosæ*, containing the Discoveries and Observations of learned Germans and Foreigners communicated to the Academy. 4to. with Plates.

This eighth volume has been impatiently expected some years, and on a work of such reputation we may dispense with any thing but an account of it's contents. These are 1. On the utility of the robs of alder and juniper in abdominal obstructions: by prof. Rousseau. 2. Botanical observations on the difference between *aconitum napellus*, and *cammarum*: by Mr. Sigel. 3. On an aneurism of the heart and aorta: by Dr. Consruch. 4. 5. Two cases of trismus: by the same. One was cured by the eruption of a bastard small pox, the other by an hemorrhoidal flux. 6. Expulsion of a *tænia* by Herrenschiwand's remedy: by Dr. Zanetti. 7. Five observations communicated by prof. Ploucquet. A double hernia in the diaphragm of a horse. A wound made by a sword entering under the right nipple, and passing out between the last two false ribs, cured in six weeks by dilating the wound, and pursuing the antiphlogistic treatment. Two fatal cases of convul-

sion in children a year old. The bladder and intestines were extremely contracted in each, though their functions were duly performed. Two cases of sanguineous apoplexy. Sugillations appeared on the temples and occiputs of the corpses, though no external injury was received. A monster with one eye. This eye had two corneas, and two pupils. 8. On the yellow colour communicated to the liver by nitrous acid: by Mr. Gmelin. 9. An abscess of the liver, succeeding a caries of the bones of the face on the right side. 11. Experiments on phosphoric acid, with the method of obtaining it from bones: by Mr. Bonze. 12. Abscess in the pancreas, the matter of which corroded the stomach and liver: by Dr. Bonz. 13. On the stimulating virtue of opium in hypochondriasis: by the same. The patient, an ecclesiastic, took half a grain for a dose, at different times in the day, by which his spirits were exhilarated, his strength recruited, and he was enabled to perform the functions of his office. He persevered in it's use for several years, with the same success, and without inconvenience. 14. On the external use of volatile alkali: by Dr. Nole. The doctor has found a mixture of one part of sal amoniac and two of kali an useful resolvent of contusions, ecchymoses, and other tumours. 15. On the presence of marine acid, together with vitriolic, in gypsum: by Mr. Delius. 16. Description and figure of a cheap and simple instrument for reducing a luxated humerus: by Mr. Evers. 17. Method of curing tinea, by means of a plaster of gum ammoniacum: by the same. 18. On the utility of belladonna in uterine obstructions: by the same. 19. Virtues of the water of Sinnberg: by Mr. Zwierlein. 20. On prussian blue: by Dr. Wernberger. 21. On a blue urine: by the same. A patient of the doctor, who had obstructions in the liver, made during a whole week blue urine, which deposited a brick-coloured sediment. We know by experience, that water forming a blue ring at the edge in the urinal, and throwing down a lateritious sediment, is not extremely rare in liver complaints, and gastric fever. 22. On a separation of the stomach into two, by a detachment of it's internal coat: by the same. 23. On the washing of gold in Transilvania: by Mr. von Born. 24. Cure of an obstinate headach by the application of moxa: by Dr. Jahn. 25. Case of breasts filled with milk in a woman who did not give suck: by the same. This woman, being delivered of a dead child, had her breasts filled with milk for six months. The menses then flowing, the milk disappeared; but returned as soon as the menses ceased. This alternation continued when the doctor saw her, we are not told how long after, but the milk it is true did not always flow from the breasts. 26. An occasional difficulty of swallowing: by the same. 27. History of several pregnancies in a woman exempt from the menstrual flux: by the same. 28. Case of melancholy cured: by Dr. Eckner. The disease was occasioned by the use of a cosmetic, containing muriated quicksilver, applied to remove some tetter from the face and neck. It was cured by the application of blisters to the crown of the head, though they appeared at first to exasperate the symptoms. 29. Caries in the posterior part of the cricoid cartilage: by Mr. Knappe. 30. Means of facilitating the proof of wine: by the same. Mr. K. mixes two parts of new milk with one of red wine, and beats them up together: on settling, the colour precipitates, so that the changes made by a test are more easily perceivable. 31. Evacuation of urine by the navel: by Mr. Ferro. A man about thirty, receiving a contusion in the region of the pubis, had an ischury for thirteen days, at the end of which



which the urine was discharged at the navel, through two small apertures. The urine afterwards resumed it's ordinary course, and the patient lived ten years; but whenever he made water, two jets spouted from the navel at the same time. 32. A true hernia of the spinal marrow: by the same. A man falling on his reins had the lower extremities palsied. Spirituous fomentations dissipated this affection, and during the two years he survived he had no complaint but an impossibility of straightening himself. On dissection, the bodies of two of the lumbar vertebrae were entirely destroyed, and the spinal marrow with it's membranes formed a tumour as large as the fist. 33. An hereditary difficulty of hearing in two families; by Dr. Lange. 34. Description of an epidemic jaundice that prevailed at Cronstadt from feb. 1784 to may 1785: by the same. 35. Eight cases of suppuration of the lungs, in which artificial drains were of no utility: by Mr. Piderit. 36. Efficacy of vegetable alkali in poisonings with arsenic: by Dr. Hufeland. Two cases. 37. Convulsions in a girl of nineteen occasioned by cutting the wise teeth: by Dr. Boher. 38. Case of vomiting and spitting of blood: by the same. 39. On sand in the brain: by Mr. Isenflamm. Mr. I. has observed, as well as Soemmering [see our Rev. Vol. XII, p. 468], small stones or gravel in the brain, chiefly in the pineal gland and it's environs, of all adults. 40. Rare and preternatural cause of constipation: by prof. Ehrhard. This was a contraction of the colon. 41. Case of incontinence of urine: by the same. Owing to a callosity of the bladder. 42. On the origin of pearls: by Mr. Voigt. 43. Account of an extremely voluminous head: by Mr. Benvenuti. The head of a boy seven years old, well proportioned in all parts, suddenly began to put on a prodigious degree of growth, so that in his twenty-seventh year it was forty inches two lines [english] in circumference, and the face seventeen inches long. Neither the rest of the body nor the voice of this young man was answerable to such an enormous head; but he was singularly strong in the arms, and his intellectual faculties were astonishingly vigorous. He died of an apoplexy at the age of thirty. 44. Medical constitution of the autumn and winter 1790: by prof. Sprengel, of Halle. 45. Two observations on diseases occasioned by worms: by Dr. Nicolai. Dr. N., having met with worms in rheumatic patients, infers, that those reptiles may sometimes occasion arthritical complaints. 46. Additions to the oryctography of Erlang: by prof. Espen. 47. On some phenomena of spontaneous electricity, observed in himself: by vice-president Schoepf. For some years Mr. S. has occasionally perceived, at the moment when he is just falling asleep, an appearance very deep in the brain, a noise similar to that of an electric explosion, and at the same time a number of sparks seem to flash from his eyes. The phenomenon terminates in a sudden yet agreeable commotion of the whole body; and from that moment all inclination to sleep is gone, though he does not feel languid, or otherwise disordered. Mr. S. has never experienced this, unless after taking tea or coffee instead of a supper, or when some other cause, such as anxiety, excessive fatigue, or the like, deprives him of the faculty of falling asleep quickly. It is to be observed also, that he never finds it, if he takes a mouthful of rum and water after his tea or coffee supper. 48. Cure of a very considerable laceration occasioned by a mill-wheel: by Mr. Rudolph. 49. Description of two birds of Carinthia, the cuculus alpinus, and the lanius rufus, Briss.: by baron

von Hochenwart. 50. Case of considerable obesity in a woman attacked with violent pains in the stomach occasioned by acidities: by Dr. Blom. A woman of thirty, suffering in an uncommon manner from pains in the stomach, that would yield to no remedy, grew so lean, as to be nothing but skin and bone. After a certain time she began to grow singularly fat, without the symptoms of acidity disappearing; on the contrary she was troubled with them till her death, which happened some years after. On opening the body a pound and half of liquid, smelling sour, and effervescing with alkalis, was found in the stomach; and all the cellular membrane was stuffed with fat. 51. Zoology of the environs of Trieste: by baron von Wulfen. 52. Observations on the cactus hexagonus: by president Schreber.

The appendix contains 1. Description of some species of mesembrianthemum, discovered at the Cape of Good Hope: by prof. Thunberg. 2. Sketch of a classification of medusæ: by Mr. Modeer. 3. Observations on some multivalve mytili: by Mr. Chemniz. 4. On the blood and water that flowed from the side of Christ: by Mr. von Man. 5. Metallurgical essays on two lead ores of Carinthia: by Mr. Heyer. 6. On father Amb. Soldani's valuable work, entitled *Saggio oritografico*, &c. 7. On an ore of lead mineralized by molybdic acid: by Mr. Heyer. 8. Life of the late Ferd. James de Bayer. 9. On the state in which Delius found the academy on his nomination to the presidency: by himself. 10. Life of the late Mr. Cothenius. 11. Foundation of Cothenius, and subject proposed for the prize. 12. Life of Dr. Demun, of Nimeguen.

*L'Esprit des Journaux.*

#### CHEMISTRY.

ART. III. *Mémoire sur la Nature de l'oxide gazeux d'Azote, &c.* Memoir on the Nature of the gaseous Oxyd of Azot, called by Dr. Priestley dephlogisticated nitrous Air.

##### *Recherches physico-chymiques.*

Among the luminous discoveries of modern chemists is the property of oxygen, to produce by combination with the same substance different species of substances, according to the proportion in which it is combined. The first degree of oxygenation, or smallest proportion of oxygen, produces oxyds; a greater produces acids; and from other proportions are formed different sorts of oxyds and of acids. The azotic gas, which constitutes a very great proportion of the atmospheric air, can combine with oxygen gas, and the result of the union is nitrous gas, nitrous acid, or nitric acid. Dr. Priestley and other chemists have frequently obtained a species of gas different from nitrous gas, though the constituent parts of it are azotic and oxygenous gases, in which a candle burns very splendidly, and animals die. It is neither diminished in bulk, nor does it form an acid with nitrous gas. It has been confounded sometimes with azotic, and sometimes with oxygen gas. By exposing nitrous gas to the action of alkaline sulphures moistened, azotic gas was obtained by the authors of this memoir; and Dr. Priestley under these circumstances procured the gas above mentioned, which extinguishes life, but not flame. This difference in the result of the same experiment induced the authors to investigate the properties of this species of gas, the account of which is the subject of the present Memoir.

The



The dephlogisticated nitrous gas of Priestley contains less oxygen than nitrous gas, and it is called by our authors gaseous oxyd of azot. By exposing nitrous gas over water to the action of iron filings moistened with water, in *a day's* time a part of it, and in *three days* the whole was changed into *gaseous oxyd of azot*; and in *six days* nothing remained but *azotic gas*. In the first case the diminution was  $\frac{3}{4}$ , in the second  $\frac{2}{3}$ , and in the last not  $\frac{1}{4}$ .

This gaseous oxyd of azot may be absorbed, although slowly, by water; and then nothing remains but azotic gas, which arises from the accidental mixture of this gas with the nitrous gas employed in the experiment, and not from the decomposition of this gas. Over mercury the result was different.

Nitrous gas exposed to sulphure of potash, or of soda, moistened with water, was changed into gaseous oxyd, with a diminution in volume of  $\frac{2}{3}$ ; but by longer exposure there was a residuum only of  $\frac{1}{8}$ , which was *azotic gas*.

*Muriat of tin* has a very strong affinity to oxygen; and accordingly it was found to change nitrous gas, over mercury, into gaseous oxyd, and to diminish it's bulk in a degree varying from  $\frac{2}{3}$  to  $\frac{7}{10}$ .

*Nitrous gas* being exposed to the action of *ammoniac* with a bit of copper in it, for three or four days, the volume of it diminished to  $\frac{2}{3}$ , and sometimes nearly  $\frac{1}{4}$ , and the residuum was gaseous oxyd of azot.

*Nitrous gas*, as fast as it was disengaged from a solution of copper in diluted nitrous acid, was passed through melted and red-hot sulphure in a glass tube over coal. The collected gas was gaseous oxyd mixed with a little nitrous gas.

By mixing phosphorated hydrogen gas with nitrous gas, in an hour or two the volume of it was diminished, and a candle burnt in the residue as in gaseous oxyd.

Our authors next proceed to give an account of the cases in which gaseous oxyd was *directly* obtained, or rather in which the nitrous gas was decomposed, and became gaseous oxyd as fast as it was produced, and before it acquired a gaseous form.

Iron dissolved in a mixture of diluted sulphuric and nitrous acids, or of muriatic and nitrous acids, furnishes first hydrogenous gas, then gaseous oxyd, and at last nitrous acid. If copper be used, nitrous gas only will be obtained.

Sulphuric acid exerts it's affinity upon the hydrogen gas in the instant of it's disengagement, but not when in it's gaseous form. The attraction which iron, the sulphures, &c., exert upon oxygen by means of water, may also take place upon the oxygen of atmospheric air, assisted by water, as in the case of lime attracting carbonic acid by the aid of water, as well as upon the oxygen of water. In general hydrogen only exerts it's affinities while in the *nascent* state of gas. Thus in this state it carries off oxygen from *nascent* nitrous gas, and gaseous oxyd is composed.

Solutions of iron and zinc in extremely diluted nitric acid give nothing but *gaseous oxyd* with a little nitrous gas. The purest gaseous oxyd is afforded during the beginning of the solution of zinc, and before it appears of a brown colour.

Nitrat of ammoniac, mixed with three times it's quantity of sand, if heated gently affords a great deal of gaseous oxygen, and at the end of the operation much *gaseous azot*.

Next

Next follows a relation of the properties of the *gaseous oxyd of azot* obtained from nitrat of ammoniac, or by the solution of zinc in nitric acid, before it begins to grow brown.

This oxyd when pure is neither decomposed nor diminished in bulk on being added to oxygenous gas, atmospheric air, or nitrous air. On adding oxygenated muriatic acid, there is at first no change; but on standing over water the whole is absorbed, except a small portion of azotic gas accidentally present.

Gaseous oxyd of azot is absorbed by water in a few hours time, and may be disengaged from it without any alteration of it's properties; but this absorption does not take place if a bit of ammoniac be plunged in the elastic fluid.

Liquid caustic alkali produces no effect upon this gaseous oxyd, and there is very little absorption by it on standing. Muriat of tin has no effect.

The more pure the gaseous oxyd, the brighter and larger the flame of a candle burning in it; as in oxygenous gas. Mixed with a little hydrogenous gas, it burns with an explosion by means of the electric spark. The electric spark, unless continued to be applied for a very long time, produces no effect. Phosphorus and sulphur, over mercury, did not burn in this gas, although melted in it. Charcoal burnt in this oxyd, and carbonic air was formed; a candle was inflamed more rapidly in the residue than in oxygenous gas. To observe better the difference in the affinity of this gaseous oxyd for charcoal and hydrogenous gas, it was applied to carbonated hydrogenous gas; and the charcoal was evidently precipitated. One of the principal effects of respiration is to discharge charcoal from the animal machine. It was concluded, that the gaseous oxyd of azot does not yield it's oxygen to charcoal, and therefore it cannot serve for respiration. We must acknowledge this to be a beautiful conclusion.

Birds died in a few seconds of time in this gaseous oxyd. The mixture of this elastic oxyd and hydrogenous gas, exploded by the electric spark, produces an elastic fluid analogous to atmospheric air, nearly in the same degree with which it diminishes on mixture with nitrous gas; and so did the oxyd of azot, which had been passed through a red-hot tube. The conclusions drawn are,

1. That azot by it's first degree of oxygenation forms gaseous oxyd of azot, which is especially proved by explosion of the mixture of hydrogenous gas and gaseous oxyd of azot, in consequence of which there was diminution, on mixing the residue with nitrous gas, nearly to the same degree as with atmospheric air. Three parts of gaseous oxyd, with one part of hydrogen gas, being inflamed, the whole of the hydrogen gas was destroyed. But it is ascertained that 1,00 of hydrogen, in bulk, requires 0,50 parts of oxygen to compose water: therefore 3,00 parts of oxyd furnished first 0,50 parts of oxygen to the hydrogen burnt: the rest, 2,50 parts, was reduced to nearly the state of atmospheric air, which contains in 1,00 part in weight, 0,73 of azot and 0,27 of oxygen; but the azotic gas being specifically lighter than the oxygen in the proportion of 0,444 to 0,5, the proportion of 73:27 is reduced to 75:25; then we have :: 100:25 :: 250:62 parts nearly, in volume. Hence on adding these 0,62 parts, with the 0,50 employed for the combustion of the hydrogen, we find 3,00 parts of the gaseous oxyd in volume will contain nearly 1,12 parts, or that 1,00 part



part will contain 0,37 parts of oxygen. This gaseous oxyd then contains less oxygen than nitrous gas, which contains of it 68 parts in 100.

2. Various substances, as iron, sulphures, muriat of tin, attract the oxygen from this gaseous oxyd of azot.

3. Iron, zinc or tin, exposed to concentrated nitric acid, disengages only nitrous gas; but when water is added, or muriatic acid which contains it, or diluted sulphuric acid, then the metals will be oxidated in part at the expence of the water, and at the same time hydrogenous and nitrous gases will be produced: the former will attract in part the oxygen of the latter, and change it into gaseous oxyd of azot.

4. Azot, although capable of uniting itself with a large quantity of oxygen, is supposed to retain it feebly, as it readily yields it to other substances: but these experiments shew, that only the portion of oxygen united to the azot above the quantity necessary to form gaseous oxyd of azot is thus easily separated; for the affinity between oxygen and azot in nitrous gas is very strong, inasmuch as this gas cannot be decomposed by the sulphures, muriat of tin, sulphur, charcoal, or phosphorus. The hydrogen only of the inflammable bodies can separate the oxygen from it, but the candle only burns in it on account of the hydrogen it contains. The electric spark and intense heat only produce a separation of the constituent parts.

5. In order that animals should respire, charcoal must be carried off by oxygen: but it appears, that the oxygen of the gaseous oxyd of azot has a greater affinity for it's base than for charcoal, therefore animals die in it.

6. With regard to the different degrees of oxygenation of azot, the first is the gaseous oxyd of azot, the second is the nitrous gas, the third is the nitrous acid, the fourth is the nitric acid. The atmosphere is only a mechanical mixture of azot and oxygenous gas. The distinguishing quality of the gaseous oxyd of azot is it's solubility in water.

We have extracted the above from the second number of the *Recherches physico chymiques*, published at Amsterdam; a work conducted by J. R. Deiman, A. Paets van Troostwyk, P. Niewland, and N. Bondt, under the auspices of H. Hope, H. Muilman, P. de Smeth, W. Six, and T. Hope. In our fourteenth volume, p. 110, &c., we gave an extract from it, taken from the *Journal de Physique*, through the channel of which only we were acquainted with it at that time.

## C O M M E R C E.

ART. IV. Hamburg. *Ueber die durch den jetzigen Krieg veranlasste Zerrüttung des Seehandels, &c.* On the Interruption of Commerce by the present War, and the particular Ill consequences to the Trade of Germany to be apprehended from it: by J. G. Büsch. 8vo. 324 pages. 1793.

There is no part of the law of nations so deficient in fixed principles generally and uniformly acknowledged, as that which relates to maritime affairs: at the same time it is a common concern, as the sea is the grand medium of foreign trade, even to those inland countries that are totally destitute of coasts. To examine the present state of the marine law of nations, therefore; to investigate it's fluctuating history; and to reduce it to sound principles of general utility; are subjects worthy the pen

pen of a man, who to great integrity unites comprehensive views, and a thorough acquaintance with the object of his investigation. Such is the character of Mr. B.'s work: and we wish with him, persuaded that it would be for the mutual advantage of all parties, even of those engaged in war, that the navigation of the sea should ever remain free and undisturbed, at least as far as private trade is concerned, whatever might be the articles of that trade.

*Jen. Allg. Lit. Zeit.*

#### HISTORY.

ART. v. Gottingen. *Ideen über die Politik, den Verkehr, und den Handel der vornehmsten Völker der alten Welt, &c.* A View of the Polity, Trade, and Commerce of the principal Nations of the ancient World: the Africans, Carthaginians, Ethiopians, and Egyptians: by A. H. L. Heeren, Phil. Prof. Ex. 8vo. 487 pages. 1793.

The objects of prof. H. are no less than to conduct the reader safely through the immense deserts of Africa; and to show, that the ancient greeks were at least as well acquainted with the interior of that country as the modern europeans; that caravans formerly traversed the same sandy wastes, and in the same directions, as now; and that the carthaginians had the greatest share in this trade, carried on from Thebes in upper Egypt, partly to Meroe in Ethiopia, and thence to the extreme boundaries of Asia, and partly to the southwest of Africa. So certain is the prof. of his point, that he more than once looks down from his height with a smile, and assures the spectator, that no one before him had ever reached the summit, at which he is arrived. That no one has reached so far we allow; but we are apprehensive, that he stands on too sandy a foundation, to stand secure. Herodotus, 'the great, the matchless Herodotus,' is his chief authority; and though we must give prof. H. the praise of great acuteness and penetration, and think his positions well worthy farther investigation, we imagine he has seen in his author what no other eye will perceive; a mistake which sometimes happens to those who look too far. These strictures, however, will not apply to his account of the carthaginians, which has certainly great merit, if we set aside the bias occasionally given it by the professor's favourite hypothesis: and the comparison between the ancient account of Ethiopia by Agatharchides, and the modern by Bruce, which strikingly coincide, is well executed.

*Jen. Allg. Lit. Zeit.*

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#### *Erratum in the first page of this Number,*

Line 22, from bottom, after *luxury* instead of a note of admiration put a comma.